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The

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In Memory

ALICE FERRIN HENSEY

[These verses are offered in memory of our beloved friend and faithful co-laborer, R. Ray Eldred, who, here in Congo Belge, entered into rest September 3, 1913.]

SOFTLY bear him and slow,
Our latest hero-saint,
To his narrow bed and low,
While our hearts are sad and faint.

Bury him here with psalms
Chanted by Afric's sons;
Bury him 'neath the palms
Where the swift Lokolo runs.

AH, he was one who wore the armor well!
Bearing the Word that fears nor death nor hell.
Faced he right on into the battle's heat,
Scorning to name the coward word defeat.

Into the jaws of sin's dark hell, with song
Marched he, amid the vile and savage throng,
Lifting the Cross before their wond'ring sight,
Pointing the day-star of death's age-long night.

He was not one to reck the bitter cost
Of winning Christ these tribes sin-bound and lost,—
Father and mother, sons, and native land
Left he uncounting, at his Lord's command.

Yet unto him a hundred-fold and more
Have these been multiplied, within the door
Of Africa's sad heart, where he laid down
At last the burden for the star-bright crown.

The race for the goal ultimate is run!
The good fight valorous at last is won!
Almost our eyes can pierce the far Unknown
And see him victor-glad, close by the Throne.

Bolenge, Congo Belge.

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75740

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1914

Financial Exhibit.

The following is the financial exhibit for the first two months of the current missionary year:

	1912.	1913.	GAIN.
Contributions from churches	95	101	6
Contributions from Sunday-schools	51	52	1
Contributions from C. E. Societies	86	81	*5
Contributions from individuals	109	183	74
Amounts	$14,971 46	$29,667 03	$14,695 57

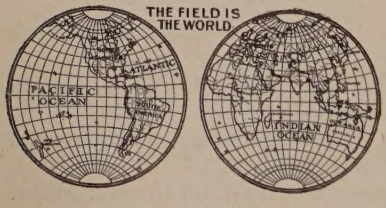
Comparing the receipts from different sources shows the following:

	1912.	1913.	GAIN.
Churches	$3,983 57	$4,255 99	$270 42
Sunday-schools	939 53	935 80	*3 73
Christian Endeavor Societies	806 21	787 36	*18 85
Individuals and Million Dollar Campaign	7,450 42	6,212 43	*1,237 99
Miscellaneous	347 57	810 45	62 88
Annuities	450 00	16,600 00	16,150 00
Bequests	994 16	65 00	927 16

*Loss.

Loss in regular receipts, $927.27; gain in annuities, $16,150; loss in bequests, $927.16.

Friends will be pleased to note a gain in the total receipts for two months. A small gain from the churches also. Let the friends rally to the support of the work during these hard winter months. We have more workers on the field than ever before at any one time. They must provide honest things before an unbelieving world. Send to F. M. RAINS, *Secretary*, Cincinnati, Ohio.



"And I, if I be lifted up from the earth, will draw all men unto Myself."

We request every church to order March Offering supplies *now*.

Many churches are planning to do more for Foreign Missions this year.

Christianity must rapidly be sent *everywhere*, or eventually not be *anywhere*.

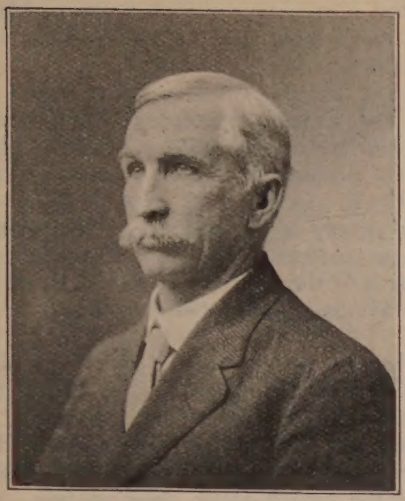
Please place your order for March Offering supplies. Please attend to this *at once*.

Read O. L. Hull on the chief motive in the Living-link. He speaks out of an experience.

In the death of Dr. F. M. Kirkham, Los Angeles, Cal., the Foreign Society has lost a tried and true friend.

Push the *"Every Member Canvass"* in your church if you expect satisfactory returns in the use of the duplex envelope.

These are great times for missionary service. It is hoped our churches will be equal to the mighty opportunity before them.



M. D. CAMP, MISSIONARY SECRETARY,

W. H. KERN, PASTOR, HARRISTOWN, ILL.

Harristown, Ill. This church has entered the Living-link rank of the Foreign Society. It has a small membership, but they are willing.

Already the Euclid Avenue Church, Cleveland, Ohio, is planning liberal things for world-wide missions for 1914.

The supplies to aid the churches in taking their annual offering for Foreign Missions are more complete than in any former year.

"I am determined that this church shall do something worth while for Foreign Missions in March."—H. R. FORD, Corsicana, Tex.

J. W. B. Smith has increased his annuity gift to the Foreign Society by $450. This makes his seventh gift. He is a Life Director.

Dr. W. W. Yen, the newly appointed Chinese ambassador to Germany, is a Christian. He is the first Chinese Christian to hold that office.

J. H. Smart, of Decatur, Ill., recently passed to his reward. He was a friend of every good cause and a Life Member of the Foreign Society.

H. D. Clark, who served the church at Mt. Sterling, Ky., for about twenty-five years, has passed to his reward. He was a life-long friend of Foreign Missions and a Life Director of the Foreign Society.

We have just received $200 from Mrs. B. B. Tyler, Denver, Colo. Foreign Missions has a big place in the affections of Mr. and Mrs. Tyler.

The tragic death of R. Ray Eldred has made a profound impression upon our brotherhood. Words of appreciation of his great service as a missionary continue to come to us.

"If you can, please let me know what the apportionment of the Forest Grove congregation will be for 1914, as I wish to plan to meet it promptly."—J. B. HOLMES, Forest Grove, Ore.

We congratulate C. S. Medbury upon ten years of service with the University Place Church, Des Moines, Iowa. This has come to be a leading missionary church in our brotherhood.

Dr. Francis E. Clark attended the Toronto Convention part of the time. He wrote afterward, "I had never seen such an impressive communion session as that your people observed in Massey Hall." This is the testimony of a man who has been in all parts of the civilized world.

A number of friends have recently remembered the Foreign Society with annuity gifts. These can be wisely used. One of these gifts amounts to $15,000. We are hoping to hear from a number of others.

Friends of the Congo Mission will be glad to learn that money has been secured for the launch on the Congo. It will be called "The West Virginia," because most of the money was raised in that State.

I believe the program of diffusing the gospel of Jesus Christ to the ends of the earth is as essential an element in the life of every church as our hymn-books, dues, furnace, and preacher.—FRED B. SMITH.

On a recent Sunday in the Gospel Tabernacle, New York, Rev. A. B. Simpson so stirred a great audience by an appeal that $43,142 were subscribed for missions at the close, in amounts varying from $1 to $4,000.

Order enough copies of "Good News," culled from the last Annual Report of the Foreign Society, to place one in the hands of each member of your church. Printed on good paper, six pages, two colors, free of charge. It is a gem.

President A. McLean is one of the lecturers on missions in the Divinity School of Yale University for the current year. And Peter Ainslie gives a special lecture in the same institution on "The Polity of the Disciples of Christ."

Just a line to tell you what a splendid issue of the MISSIONARY INTELLIGENCER the December number is. From the opening editorial on "A New Day" to the very close, it is superb. You are giving us a great magazine.—W. S. PRIEST, Wichita, Kan.

The Central Church, Des Moines, Iowa, has a missionary booth in the chapel or lecture room of the church. Mission exhibits, pictures, library, missionary literature, curios, are found here. Good idea. This church supports Mrs. Herbert Smith as their Living-link at Lotumbe, Africa.

The Foreign Missionary Conference of North America meets at Garden City, Long Island, N. Y., January 14th to 16th, in Garden City Hotel. This is the twenty-first conference. It is made up of representatives from all missionary boards of the United States and Canada. A. McLean is vice-chairman.

In visiting among the church people, one of our ministers always speaks to every mother about her becoming a Christian and then a missionary. He speaks to the boys in the Sunday-school and the church about these matters. A dozen young men have gone out from that church into the ministry. Two are in college now, and two more are preparing to enter later in the year.

Two hundred and fifty of the Southern Presbyterian Churches adopted the "Every Member Canvass," with the result that they have given over $7 per member to benevolences, while the strongest churches of that body not using the canvass are giving at less than one-half that rate. The "budget plan" is not successful, as a rule, where the "Every Member Canvass" is not made.

It will be well if the Living-link churches get their funds in hand early in the year. Better not put it off until the missionary year is closing. The money is needed now. Indeed, every church will do well to give early attention to the needs of the missionaries. They look to their brethren in America for support while they preach the gospel to lost men.

The citizens of Harda, India, extended to Dr. C. C. Drummond a fitting farewell address upon his departure to America. It was beautifully printed. They invited him to the town-hall, which was full of the leading people, many standing on the outside. This is a new experience in India. It indicates the change in the sentiment of the people.

Bert Wilson is right when he says, "We must send more workers to India."

"How would it do to urge all Mason County churches to try to make this a Living-link county?—A. F. Stahl, Maysville, Ky."

It will do well. Old Mason will, no doubt, come up to the mark. These are good churches. They have a splendid historic background. It was in this county Alex. Campbell held one of his great debates. In this county sleeps the body of Walter Scott. Some of our greatest men have labored in the gospel in old Mason.

Not long since our Mr. Kaku Ishikawa, of Tokyo, Japan, at the head of our Boys' School in that city, with a company of other Christian Japanese, held an important conference with Dr. Okuda, the Minister of Education of Japan, at his official residence. In relation to mission work Dr. Okuda is one of the most important officers in the Japan Government. It is believed much good will grow out of this conference.

OFFERING FOR FOREIGN MISSIONS
FIRST SUNDAY IN MARCH

Friends will be delighted with the *March Offering Manual*. Among other attractive features, it contains the picture of about 150 of our pastors. The diagrams illustrating our own work and the world-wide progress are most eloquent. The Manual contains sixty-four pages. To churches taking a missionary offering it is sent free. To others the price is 25 cents.

When the harvest was plenteous and white for the sickle the command was given, "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." Medical men are needed now for Africa and for China, and evangelists and teachers are needed for India and Japan. If a million and a quarter of Disciples of Christ were found on their knees twice a day and three hundred and sixty-five days in the year, the workers needed would be supplied.

A Chinese who had come to America wrote back to China regarding the status of women in this country as follows: "The men go out in daylight with their wives and take hold of each other's hands. They sit at the table together and the women are served first, reversing the order of nature. What can you expect of people brought up in a barbarous country? How can they know what good manners are? We think they are rude and insolent when they are only ignorant."

In our planning large things we must not lose sight of the regular work of the Society. There are obligations that must be met in any case. The men and women now on the field must be paid each month, in order that they may observe the Scriptural injunction to owe no man anything. The schools, hospitals, dispensaries, orphanages, and chapels must be sustained. What is given in special gifts should be over and above what would be given for the work if there were no campaign for special gifts.

The Sunday-school at Alliance, Ohio, makes much of the Missionary Prayer Cycle issued by the Home and Foreign Societies. At the close of the school each Sunday one of the church leaders steps to the platform, makes a brief talk of two or three minutes on the prayer topic of the day, and then leads the school in prayer for the object mentioned. This good man makes a careful study of the topic and is always ready to say something good. Many schools are using the prayer topics. We know of no better method than the above.

The banquet given in honor of Jas. C. Ogden and wife by G. M. Brooks, at Carlisle, Ky., on November 28th, was an evidence of the love and appreciation the brethren of their native county were willing to bestow upon them before their return to Tibet. A. McLean, president of the Foreign Society, was the principal

speaker. Nicholas County is the only county in the Commonwealth, as such, that is supporting its own missionary in foreign lands. And it is to be hoped that this event may suggest to many other counties in Kentucky to follow her example.

One of the missionaries writes that perhaps the friends at home, on reading the account of Brother Eldred's death, feel that the missionaries take too many risks. Perhaps they do, and yet such journeys, whether made by travelers or missionaries, always abound with such dangers. To get about it is necessary to take risks. Brother Eldred felt equal to the task of swimming the river or he would not have attempted it. The river at that point is only 125 feet wide, and he was an expert swimmer. He did not know but that he might have to wait six or seven hours for a canoe, and that is why he attempted to swim across.

When a church says it is weak, it dishonors God. He is the Omnipotent One, and he is able to make all grace abound toward us, that always having all sufficiency in everything, may abound unto every good work. If we are engaged in His work we have the treasures of the universe at our command. We make a capital mistake if we fail to take Him into the account and rely wholly upon our own resources. When we do our utmost we may confidently expect Him to put it into our power to do more, for he is able to do exceedingly abundantly above all that we are disposed to ask or even think.

John H. Wood, of Atlanta, says that if he were the minister of a church that did not have a building or a foot of ground, he would take all the missionary offerings. He would give the people he served an opportunity to do something for the extension of the Kingdom. His conviction is that missionary instruction is like the seasonable rains on the growing cotton and corn. If that instruction should be withheld, the church would be like the crops when the nourishing rains are withheld. John H. Wood has done that very thing, and he has seen weak churches grow in numbers and in power when they gave as the Lord had prospered them.

Sabatier thought that there is nothing in all antiquity to compare with the record of Paul's travels and triumphs. Wherever he went he left in his track from Damascus to Rome a succession of young, expanding churches, radiant centers of new life, the fruitful germs of modern society forming already in the midst of the old world. Paul's ambition was so to preach the gospel, not where Christ was already named, that he might not build upon another man's foundation. Without a society to support and equip him, he did such a work as no other man has ever done even under the most favorable circumstances. Paul's career shows what one man and God can achieve.

Centuries ago, when Constantinople was threatened by the Mohammedan hosts, the Patriarch of that city sent urgent petitions to all the Christian kings of Europe for help. One king answered the request by dispatching fifty thousand golden crowns. The Patriarch acknowledged the gift with appropriate thanks, but added: "It is fighting men we need. I had rather that you had sent one man, without the money, than all this money without one man." These words are suggested by the urgent need of men for the fields. The greatest gift a church can give to Christ is the gift of able and cultured and consecrated young lives. When the church does that, the money needed will be forthcoming. Money is always needed, but the greatest need of all is the need of qualified men and women.

Over the mountain's crest,
On to the glowing West,
Christians from every land,
Gathering from pole to pole,
Press on to victory's goal,
March at the King's command.

—W. T. Moore.

Saiki Hatsue, eleven years old. She is one of Miss Kate V. Johnson's girls in Tokyo, Japan. Fifty dollars a year will support her and keep her in school.

Fred Hagin, of Japan, writes: "Ray Eldred, of Africa, roomed in a house at Eureka where Mrs. Hagin and I had rooms. We met for years and prayed that the disgrace that Eureka had no missionaries on the Foreign field might be wiped out. And out of that little band of six went Eldred, Weaver, Mrs. Hagin, and I. God took the ones to the fields who prayed for the reapers, as it often happens."

AN APPRECIATION.

It became my privilege to know R. Ray Eldred at close range. Since his death I have dwelt often in thought upon his life qualities. He was of martyr material. His love of the gospel and his devotion to the Congo mission field was his ruling passion. He and his gentle wife paid bravely the last full measure of their devotion. To R. Ray Eldred it was a matter of holy rejoicing to be privileged to suffer for the Name. His devotion admonishes us to greater consecration.—GEO. W. HEMRY, South Bend, Ind.

The churches at South Bend and in St. Joseph County, Ind., have been supporting Mr. Eldred for a number of years. November 16th they held an appropriate memorial service in recognition of the services of their lamented missionary. It was a tender and beautiful service. Dr. Royal J. Dye made the chief address. At the conclusion of the service the great audience pledged unanimously continued and increased support for the Congo Mission.

THE EVERY-MEMBER CANVASS—WHY

1. Enlists entire membership.
2. Compels personal consideration of duty.
3. Supplements public instruction.
4. Increases number of givers.
5. Increases all offerings.
6. Develops new workers.
7. Reclaims lapsed members.
8. Promotes fellowship.
9. Helps in observing missionary days.

FIFTEEN LEADING CHURCHES.

The following are the fifteen leading churches in their gifts for Foreign Missions for the year ending September 30, 1913. These amounts include the gifts of the churches as churches, the Sunday-schools, and the Endeavor Societies:

Akron (First), O.	$1,861
Cleveland (Euclid Ave.), O.	1,396
Elliott, Iowa	1,225
Chicago (Hyde Park), Ill.	1,100
Cleveland (Franklin Circle), O.	1,000
Des Moines (University Place),	1,000
Chicago (Englewood), Ill.	995
Jacksonville, Ill.	977
Cincinnati (Central), O.	928
Winchester, Ky.	874
Norfolk (First), Va.	870
Los Angeles (First), Cal.	854
Uniontown (First), Pa.	805
New York City (Central)	798
Hopkinsville, Ky.	792

EYES LIFTED UP.

The first Sunday in March is the day of days when the eye-lids of the church are lifted and she looks beyond. The

sky comes back, and the far horizon, the face of the morning, and the golden trail of the sun. It is good thus to pull the eyes from the dust and the small room of a day's endeavor, and see the lights and shadows athwart the world, to realize the wide Lordship, the spaciousness of the calling, and the unity of the dissevered race in the heart of the Jehovah in the prophecies and prayers of the Kingdom.—R. E. ELMORE, Walnut Hills, Cincinnati, Ohio.

"THE HEALING OF THE THAKUR'S CHILD."

Dr. G. E. Miller, of Mungeli, India, has written a delightful little exercise for the Endeavor Societies. It is the dramatization of a real happening in the life of a medical missionary, and is most interesting with a thrilling climax. Endeavor Societies desiring to give this exercise in February may order copies at any time. It is the very best and most helpful program we have ever arranged.

A KOREAN MISSIONARY TO CHINA.

The Korean Church in many respects approaches nearest of all the churches to the Apostolic Church. It has suffered the fiery ordeal of persecution. Its members are apostolic in their evangelistic fervor and zeal and in their implicit faith in the power of prayer. They consecrate their property and their talents and their time in much the same way that the early Christians did. And now the latest evidence of apostolic zeal is the sending of a Korean missionary to China, Pastor Pak.—*Missionary Review.*

TRANSLATING DENOMINATIONALISM.

While the recent Episcopal General Convention was being held in New York, Bishop Williams, of Michigan, preached from a Baptist pulpit a striking sermon on Christian unity. He enumerated some of the causes in our life to-day which are making for unity, and then went on to say: "Still more does the pressure come upon us from the mission fields at home and abroad. What do our denominational differences mean to the Chinese or the Japanese? That fact is illustrated in the attempt to translate our denominational names into the Chinese language. The Baptist Church becomes the 'Big Wash Church,' the Presbyterian the 'Church of Ruling Old Men,' while the Protestant Episcopal Church is rendered into the 'Church of the Kicking Overseers.' "—*Missionary Review.*

WE THANK THEE.

Not for the harvest alone,
  But for the field to till;
Not for the gifts we give,
  But for the heart's good will;
Not for the great high tower,
  But zeal in building up;
Not for the draught we share,
  But joy filling the cup;
Not for the evening red
  Or for the bird's sweet call,
  But for joy, joy in it all.

LEIGH RICHMOND MINER.

Medical Missions.

Last year over 160,000 patients were treated through the agency of the Foreign Society.

"God had an only Son, and He was a missionary and a physician."—DAVID LIVINGSTONE.

"Our remedies frequently fail, but Christ as the Remedy for sin never fails."—JOHN KENNETH MACKENZIE.

"There is certainly no such field for evangelistic work as the wards of a hospital in a land like China."—JOHN KENNETH MACKENZIE.

"Medical missionary work is the golden key that is to-day unlocking many of the most strongly-barred fortresses of Satan."—IRENE H. BARNES.

"The list of operations performed in

a mission hospital reads like a compendium on surgery. It is safe to say that nowhere in the wide world can such a variety of aggravated cases needing surgical interference be found. The patients have passed through all the stages of neglect and maltreatment by native doctors, and frequently come to the foreign physicians as a last resort. A successful operation under such conditions usually meets with proper marks of gratitude and prepares favorable soil for the reception of the gospel through subsequent convalescence."—DR. E. I. OSGOOD.

Annuity Gifts.

We have just received an annuity gift from a sister in Kansas. This is her first gift, but in all probability it will not be the last.

A friend in Ohio sends $200 on the Annuity Plan. This is her fifth gift. Many friends would do well to start a series of gifts on this plan.

A friend in Missouri sends the sixth gift on the Annuity Plan. This friend is a warm friend of the work and has been for many years.

The Foreign Society recently received an annuity gift of $15,000. This is an excellent way to administer upon one's own estate and watch the good results.

An annuity gift has just been received from a friend in Kansas. This is her first gift; it will probably not be the last. Some friends have made a dozen gifts or more.

A generous friend in Ohio sends $900 as a donation on the Annuity Plan of the Foreign Society. This is his eleventh gift. He made his first March 26, 1902. The eleven gifts amount to $6,500.

By the Annuity Plan your income is larger than from almost any safe investment. The rate of taxes in most places is at least two per cent, from which you are free when the money is donated on this plan.

Those who contemplate a gift on the Annuity Plan should remember the Foreign Society is as safe as the Government. It is incorporated under the laws of Ohio. It has property worth about $1,000,000, besides a large and growing income.

Permit Us to Observe.

—That the March Offering is not far away.

—That the missionaries are very busy people during their furlough period.

—That a man should consecrate his property as well as his life to world-wide missions.

—That the apportionment for Foreign Missions will be mailed to the churches about February 1st.

—That the new churches our people are building are fine enough to justify much larger gifts for Foreign Missions.

—That President A. McLean is a very busy man and there is an increased demand for his services.

—That the March Offering supplies are better this year than last, and that you will do well to order them to-day.

—That the MISSIONARY INTELLIGENCER grows in favor. It ranks at the top-notch among missionary journals.

—That the Foreign Society made a good gain in receipts during the first two months of the new missionary year.

—That the "Annuity Plan" of the Foreign Society affords a Christian man or woman a splendid opportunity to administer upon their own estate.

—That some Christian men give more to tipping porters on the trains than they spend during the year to evangelize the world.

—That if we reach $500,000 for Foreign Missions this year, every church and every friend of the work must do their best.

—That the Foreign Society keeps constantly on hand a good stock of most excellent missionary books at very reasonable prices.

—That Secretary Stephen J. Corey is representing our people in the United Missionary Campaign in a most useful and satisfactory way.

—That the people are already making their plans for the Atlanta Convention, October next, and Atlanta is busy preparing for their coming.

—That the simultaneous Every-Member Canvass in the United Presbyterian Church increased their total offerings 35% in one year.

—That the program of the Foreign Society for 1914 provides for the erection of some fifteen new buildings on the mission fields.

—That the Foreign Society rejoices in being able to reinforce the missionary body in India and Japan by sending out new workers.

—That the "Budget Plan" for missions usually gives satisfaction, if the churches observe the great missionary offering days and make an Every-Member Canvass.

—That Mr. Daikichiro Tagawa, vice-mayor of Tokyo, Japan, a member of Parliament, editor of a leading newspaper, and an earnest Christian man, recently visited America.

—That the large brain and good heart of A. E. Cory is full of big plans for the Kingdom. He will be heard from with a message that will thrill the brotherhood in this and all lands.

—That new Living-link churches are being enrolled. We are hoping for many more before the year closes. A number are moving in that direction. One church with only 125 members enters the circle.

—That orders for March Offering supplies are already arriving. This is a good omen. Let them come thick and fast. It is a time for a great forward movement of our churches upon the heathen world.

—That *The Healing of the Thakur's Child,* an exercise prepared by G. E. Miller, of India, for the Endeavor Societies, is proving very popular. Sent to all societies that send an offering for Foreign Missions.

—That *Children's Day in Many Lands,* the title of the Children's Day Exercise for the Sunday-schools, the first Sunday in June, is something altogether new and in every way fresh and up to date. It will please and instruct.

—That Secretary Bert Wilson is growing in favor and usefulness, and is doing some very excellent service for Foreign Missions. He is not only a popular speaker, but his good business judgment is recognized and appreciated.

—That the *March Offering Manual for 1914* is pronounced the best yet. It contains 64 pages and cover, is rich in diagrams and illustrations, with the pictures of nearly 150 Living-link pastors. Sent to churches that order March Offering supplies free, to others 25 cents per copy.

—That we are receiving more words of cheer from every quarter than at any time in the past; and we are hoping this is a good omen for the annual offering.

—That more churches will make the "Every Member Canvass" for the March Offering than at any previous offering.

—That the Foreign Society Annual reaches a higher mark for 1914. It contains the Sunday-school lessons, prayer-meeting topics, Christian Endeavor topics for 1914, and much other valuable information, besides being a convenient memorandum vest-pocket book. The price is, single copy, 15 cents; five or more copies in one order, 10 cents—cash always with order.

EDITORIAL.

"Let No One Think the Price Too High."

These words were used many times by R. Ray Eldred in conversation and in his correspondence after the death of his wife. If he could speak to us to-day out of the world of light and glory, he would say the same thing. It costs money and it costs lives to give a knowledge of Christ and salvation through Christ to the nations that know not God. This should surprise and discourage no one who is interested in the affairs of the Kingdom.

In order for the Son of God to become the Savior of the world, it was necessary for Him to empty Himself and to take the form of a servant, and to become obedient unto death, yea, the death of the cross. The Apostle Peter reminds us that we were redeemed, not with corruptible things, with silver and gold, but with precious blood, even the blood of Christ. The apostles gave their lives and their all to the task He assigned them. We know something of what they experienced while engaged in His service. They were made a spectacle unto the world, both to angels and to men. They were hungry and thirsty and cold; they were buffeted and had no home they could call their own; they toiled working with their hands; they were reviled and persecuted and defamed; they were made as the filth of the world and the offscouring of all things. Tradition tells that most of them died as martyrs for the faith. These men did not regret the choice they made in their youth. On the contrary they gloried in their ministry. They felt that the price was not too high.

The church has given money and has sent the ablest and noblest of her sons and daughters to the work of evangelizing the world. Many of these were beaten and stoned and imprisoned and burnt at the stake and beheaded for their devotion. They exulted as Paul did that they were honored in being permitted to preach the unsearchable riches of Christ to the nations. Adelbert of Prague said: "We know that we suffer for the name of our dear Lord, whose might is above all might, whose beauty is above all beauty, and whose grace is inexpressible. What can be more blessed than to lay down life for God?" Hannington wrote in his diary of the mockery, derision, wounds, fever, stench, filth he had to endure, and the brutal clamor of his jailers. He knew that his end was near, but he did not murmur. His last meditation was on the text, "I will magnify Thee, O Lord, for Thou hast set me up, and hast not made my foes to triumph over me." Raymund Lull, the greatest man of his age, was stoned to death; John Williams was clubbed to death and eaten; Bishop Patteson was speared to death; Boniface died in the same way at the hands of men whom he was eager to save; Judson was in prison for nearly two years, and in that time suffered a thousand deaths.

Many who did not die as martyrs were called upon to suffer much in the service of their Lord. Carey suffered from ridicule, poverty, sickness, and bereavement. Carey was perfectly at home as a missionary, and rejoiced that God had given him that honor of being a missionary. He was known among his associates as "the cheerful old man." On leaving London for Uganda, Mackay told the Society that one of the group that accompanied him might die within six months. He

urged them not to be discouraged when the news came that one of the number was no more, but to send some one at once to take his place. Years later he wrote home: "I am alone, with no European companionship except my books and the graves of my departed companions. What a suggestion; to give up the mission? Surely you are joking. If you tell me that such a suggestion has been made, I can only answer, Never." He thought the work worth while. Dying of starvation in Patagonia, Allen Gardiner wrote, "Should we languish and die here, I beseech Thee, O Lord, to raise up others and send them forth as laborers into the harvest." As he breathed his last, Golaz said: "Tell the church not to be discouraged if the first workers fall on the field. Their graves will be waymarks that will guide their successors, who will march past them with giant strides." No one of these thought the price paid too high.

Those who do most and give most for the advancement of the Kingdom are the ones who feel thus. Moffat spent more than half a century among savage tribes in South Africa. He said if he had a thousand lives and a thousand bodies they should all be devoted to the glorious work of preaching the gospel of the grace of God in the regions beyond. When he was old and unable to work, he said his regret was that he could not be put into that fabled machine of antiquity and ground out a young man again, that he might take up the work as he did in his youth. After fifty years in tropical India, Swartz left it as his dying testimony that the work of a missionary is the most honorable and blessed service in which any human being can be engaged in this world.

Sometimes men who do not know the nature of the work ask as to the cost of making a convert. No living man can answer that question with even approximate accuracy. To do that he would have to begin with the incarnation of the Son of God and take account of all the suffering and all the endeavor and all the outlay of time and thought and money since. The thing to be borne in mind is that the redemption of the world is a thing so precious that no expenditure of treasure and love and effort in its accomplishment is too great. That is the situation as God sees and as the missionaries on the field see it.

The Reasons Why.

The reasons for a widespread, generous March Offering the first Sunday in March are almost without number. We will be pardoned for noting a few:

1. **Our work is larger.** Sixteen new missionaries were sent out last year. The number on the field is now larger than at any time in the past. The total number is 181, and then there are 110 children of the missionaries besides. The 832 native workers must be helped. We have eight more schools than one year ago. The expansion in the medical work is most gratifying. Last year 160,716 patients were treated—440 every day, or 18 every hour. About 3,000 were baptized, or a gain of twenty per cent.

2. **We are not poor.** We ought to be strong on *donations* as well as *doctrines*. Both are important. Jesus put more emphasis on the former than on the latter. God has given our people marvelous resources. Our Nation is the youngest, but the richest. The country is twice as rich as England or France, and almost

twice as rich as Germany. And our wealth is increasing without a parallel in human history. The Disciples of Christ have their share of the wealth of the Nation. The main body of our people are in the heart of this rich country. They are in the Mississippi Valley.

3. **Far-reaching results.** You can reach a helping hand around the globe through the March Offering. The Foreign Society becomes your channel for world-wide investment. On March 1st you can sit quietly in the church and start lines of influence that will affect the most remote lands for good. Is not that an incentive for a generous gift?

4. **For our own sakes.** We need the discipline and the self-denial. We need the culture and graciousness this offering will give our people. There is no culture that surpasses the willingness to open the hand to a worthy cause. This enterprise is the hope of our churches. It affords a very worthy task. If the churches neglect Foreign Missions they will be dead, though they pretend to live. World-evangelism strengthens and vitalizes the congregation. It gives a worthy vision and a Christian purpose. It produces red blood and strong muscles. A great undertaking gives faith and purpose. Missionary churches grow and prosper and o-missionary churches dwindle and perish. This we see with our own eyes day by day.

5. **That $500,000.** We have not reached it yet. This sum ought to be reached this year. Last year the receipts went up to $434,183, a gain of $33,454. There was also a gain of 151 contributing churches. We ought to have reached the $500,000. Let us renew the watch-word for this amount. Let us make a heroic effort to reach it this year. Let us labor unitedly to this end. It would give great joy at the Atlanta Convention and throughout our whole brotherhood in this and other lands. It would cheer the missionaries in a wonderful way.

6. **Christianity is pre-eminently a missionary religion.** It is easier to conceive of a landscape without color, life without action, music without harmony, than it is to conceive of a Christianity which does not reach out for the redemption of all men. It is impossible to understand how one can be loyal to Jesus Christ and deny the obligation to do all in his power to evangelize the world. Loyalty demands that and will be satisfied with nothing less.

7. **We are in a new day.** The old is passing. These are really startling times. We witness the march of the most stupendous events ever seen in human history. The world fairly quivers with expectancy. This new day is one of gigantic gospel enterprises. God is placing before His people tasks the like of which were never before seen. The church of God has men and money as at no time before. We have been schooled and trained in many ways for a world conquest, and all our plans must be enlarged. We can not do the present task with the programs of other days. *Enlargement* must be written over all our present and future efforts. The signs of the times, lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze from every nation under heaven all alike bid us lay our plans upon a scale worthy of men who expect to conquer the world.

A Tribute to Dr. Macklin.

[The following paragraph was written by Professor Bailie, of the University of Nanking, to President Bowen, who is at home on furlough. Professor Bailie is a Presbyterian missionary, and President Bowen is a Methodist. On the field all are brothers in Christ and are ready at all times to testify to the good qualities of one another. The paragraph is subjoined.]

The new civil governor gave Macklin a most flattering invitation to go out and see him. We had all been invited to the ceremony in connection with recognition by the Powers, and installation of Yuan as permanent President, on Thursday, at Mr. Hon, the civil governor's, yamen. It was then that he offered to come up and talk over matters with Macklin. But Macklin said it was more in keeping for him to go down and talk first at his place. So we went yesterday—Macklin, Hayes, and I—and Macklin told him all about the times we had during the siege. I tell you, it is no wonder that the people of Nanking love Macklin as they do. He took his life in his hands several times to save the city. He had a great opportunity, and he handled it as a great man. Macklin is just the same as ever. But I feel proud of being associated in work with him. If you saw the thankfulness beaming out of the eyes of such men as the civil governor and Chiu Lai Chih, you would realize how this people almost worship Macklin. We are all more or less in this high respect with Macklin with the Chinese now, as our compounds were used to the utmost as asylums for the people, but especially for women to save them from rape. That one fact of getting their women-folk huddled by the thousands into compounds where there were only foreign men speaks a lot for their regard for us.

The Success of the United Missionary Campaign.

The reports from the twenty teams of speakers who are out in this great nation-wide movement are very encouraging. In four fifths, if not nine-tenths, of the cities the conferences have been a striking success. Almost without exception the churches of every name have been unanimous in accepting the ideals of the campaign and have organized strong committees to help in projecting and carrying out the simultaneous every-member canvass. To be sure, the success of the movement will depend considerably on the vigorous work of these extension committees. However, the different religious bodies are so unitedly behind this great movement through their missionary boards that the success of the plans in most places seems assured. One of the striking features of the campaign throughout the country has been the spirit of unity aroused among the churches. In cities where heretofore very little has been attempted in the way of any common movement, the churches have discovered that they can work together with perfect unanimity in the great task of world evangelization. In city after city the testimony has been, that just from the standpoint of getting the churches together the campaign has been a success.

The thing which has greatly helped the churches, however, has been the opportunity of spending two days together in conference on how to solve the problems of church finance, both for missions and local finance. While the opening

and closing session in each city have been largely inspirational, the day conference sessions have been devoted entirely to plans for missionary education in the local church and the conduct of the every-member canvass. The pastors and leaders are hungry for such help.

Quite a number of the churches have already tried the every-member canvass for missions, and wherever it has been carried out with anything like proper care and planning, it has been a marked success.

The time has certainly come when every city church at least should adopt the every-member canvass idea for missions as well as current expenses. Only in this way will the financial plans of the churches be lifted to a plane worthy of the cause in which we are engaged.

The united missionary campaign will lend a mighty stimulus to the proposed Nation-wide canvass for missions next March. From all indications, the churches of America and Canada will at that time enter into a united effort for the world-extension of the gospel such as has never been approached before. —S. J. C.

Facts That Tell.

The Student Volunteer movement has reached China. Large numbers of young men in the colleges are deciding to become preachers of the Cross.

President Yuan, of China, contributes about $1,000 yearly toward Christian missions. He has openly expressed his desire that new China be built upon the foundation of Christianity.

Vice-President Li Yuan Hung, of China, expresses the hope that more missionaries may come to China and penetrate into the interior provinces where yet they have not gone. He says, "We will do all we can to help them."

One hundred years ago the American Baptists planted their first mission in Burma by Adoniram Judson. At a recent convention in Burma two hundred delegates were present, representing some 64,000 members. The whole number of Christians in Burma is now about 80,000.

In order to accommodate the thousands of students who attended special meetings recently held in Manchuria, the governor of the province erected at his own expense a large auditorium, which for several days was crowded to the limit with fully 5,000 government students and teachers.

The educational bureau in China has reduced all the schools of that land into two classifications: first, the public schools, established by the Government and supported by public funds; and second, private schools, established by private individuals and supported by benevolent donations, mission schools, etc. In the province of Kuangtung the Bible is used as a text-book.

W. R. Hunt writes: "Chuchow sanitation is now in the hands of our own church workers under the rôle of a Good Citizens' League. It is wonderful how God is using the evangelists. Our services are crowded. We must have a Sunday-school auditorium. Some classes meet on the veranda of my house, and my own senior Christians' Bible Class meets in my study. The Christian Church in Chuchow is influencing adjacent cities, and the hard work fills us with thrills of hope and enthusiasm."

Biographical Sketches of Our Missionaries.

DR. W. N. LEMMON AND WIFE.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

These missionaries are stationed at Manila, P. I.

Dr. Lemmon is a Missouri man, born at Morrisville, Polk Co., that State, March 20, 1872. The public schools of the community gave him a start toward an education that was completed in Morrisville College, a Methodist institution. He took his medical degree in Barnes University, St. Louis, Mo., in April, 1899, and, as in all his work, he was an industrious and enthusiastic student. This intrepid young doctor with lofty purpose and tireless industry soon located in Texas, where he found room to exercise all his talents.

Miss Daisy Holmes, a charming Texas lady, won his heart, and to her he was married May 6, 1894, at Trenton, Texas. She is a delightful, Christian woman, and has been a source of strength and inspiration to the doctor in all of his labors, and she is admirably fitted for the mission field. Mrs. Lemmon commands the confidence and the affections of all with whom she comes in contact. She was born at Pilot Grove, Texas, October 29, 1875, and was educated at Trenton, Texas. In 1888 she became a Christian.

Soon Dr. Lemmon took a more vital interest in religious matters, and was baptized at Commerce, Texas, November 6, 1903, by C. C. Bearden, the minister of the Christian Church. The doctor had been a member of another religious body.

September, 1909, Dr. Lemmon was appointed a missionary by the Foreign Society. He left Greenville, Texas, where he then lived and served as an elder of the church, November 29, 1909. His heart was set upon the Philippine Islands, and he rejoiced in the larger outlook for usefulness.

He reached Manila Bay, the scene of the Dewey naval battle, the night of January 1, 1910, and went ashore the morning of January 2d. It was eight o'clock. It was a new world to the new missionary. His first duty was to stand a medical examination before the Philippine Medical Examining Board, January 10, 1910. This was an exacting experience. Only well-trained, capable medical men can stand the test. The Government wisely sustains a high standard of efficiency.

It had been determined that he should locate at Laoag, far to the north. It was a long and difficult journey. The doctor arrived in that city January 26, 1910. What joy filled the hearts of Drs. C. L. Pickett and wife! They were lonely in that distant field and longed for companionship and yearned to see the work expanded.

On the morning of February 17th, in company with Dr. C. L. Pickett, he started on his first preaching tour to the pagan Tingianes, in the mountain districts north of Laoag. All that day they followed a trail, until it ended in the beds of Tandagan and Vintar Rivers. Their journey continued until eight o'clock at night. They stopped with one of the native brethren, staked out their horses, cooked a little supper, after which they preached to the people who gathered to hear and see them. After preaching, one young man by the name of Lutob confessed his faith in Christ, and the same hour of the night (10:30) they took him down to the mountain stream and buried him with his Lord in Christian baptism. It was a beautiful moonlight night, and the light and beauty on the mountain tops made a profound impression upon the new missionary.

It was deemed wise for Dr. Lemmon and wife to change their location to Manila. They arrived there December 19, 1911. He began his medical and evangelistic work at once in the great city. Dr. Lemmon combines medical skill with evangelistic temper in a most delightful way. In March following he opened an office. He was hampered for lack of proper equipment. He needed a dispensary at least. We are glad to state that he will soon be in possession of a new hospital.

The days in Manila have been busy ones, but happy ones. He has preached the gospel far and near, and treated more than ten thousand patients.

CONTRIBUTED ARTICLES.

The Chief Motive in a Living-Link.

O. L. HULL.

The presence of a personal representative is demonstrated and proven to be needful in all business transactions of successful firms and corporations. The power of a personal appeal is vital to the successful disposition of any commodity. Hence, every day of the week the traveling man, known as salesman or agent, everywhere present, is busy selling goods.

The firm can not go en masse to conduct its business; but it can go, however, by intelligent, interested, and consecrated representatives.

The personal representative in all lines makes the work real, concrete, and tangible. In other words, sells goods, accomplishes results. These agents or representatives vitalize business affairs. The firms take on new life. The wheels move.

Over nineteen centuries ago the Head of the Kingdom eternal stated his power and authority, designated the territory, and commanded his representatives to go. To go—that the gospel of Christ might be revealed. These chosen men are to represent the King. Their lights must so shine that their good works will draw all men unto Him. They so represent the Kingdom that, as salt, they save.

The commodity which gives life, that life which is eternal, is needed. "For whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Paul states the need and the remedy. Jesus gave the command and the directions. The business must be transacted. The message requires messengers.

Mankind does not command attention, *men* do. Missions seem afar off and unreal. *Missionaries* are real folks. They are our co-laborers in extending the Kingdom in new fields. They are our representatives, giving the bread and water of life. Their reports cheer us. The church at Antioch, when they had fasted and prayed and laid their hands on Barnabas and Saul, sent them away. They, as missionaries being sent forth by the Holy Spirit, proclaimed the message of the Kingdom. When these men returned to Antioch, from which they had been committed to the grace of God for the work which they had fulfilled, they gathered the church together and rehearsed all things that God had done by them. They as missionaries made the work interesting and real to the Christians at Antioch.

The Living-link—in fact, not theory—represents the vitalizing process in Christianity. Missions change from a vague, abstract, indefinite, visionary thing to a real, vital, throbbing, active, concrete, life-giving process. In the Living-link we speak of the missionary, not missions; of an active Christian life; of a Christian, a messenger, a representative. We

become interested in the real work and field. We realize that we are doing business, obeying the command, meeting the need, honoring our Master.

This method of doing the King's business is businesslike. It honors Christ and represents us. We become interested in persons and not merely a work. We receive the impetus of direct, personal contact. We realize that we are in a personal way on business for our King. The possibility of thus connecting ourselves in a definite, concrete, vital way in saving the people of another nation was the "chief motive in the Living-link" of the Glenville Christian Church, Cleveland. It led the church to voluntarily give almost sixfold more for the privilege of thus honoring Christ and help accomplish in a direct way the work He has given us to do.

Cleveland, O.

Why We Need More Men in the Philippines.

B. L. KERSHNER.

Our work in the Philippine Islands has for years been carried on under high pressure upon the workers. We have now some fifty congregations, two hospitals, three dispensaries, two schools, two dormitories, and two presses to be cared for by eight men, or these men and their wives. It would be a task for this force to properly care for the congregations alone.

In Laoag the medical work demands all the time the doctor can give it; this leaves just one man to look after all the churches and the evangelism of the whole province. In Vigan there is one man for the medical work, one for the school, and one for the press. The dormitory and the field work for the province must be crowded upon these. The Aparri station, although it is the center of a thriving work, has never had an American to give it his time, but has been looked after by men from Vigan or Laoag, in addition to their other work.

In and around Manila there are some seventeen congregations, with medical work which occupies the full time of the doctor, and school work which takes the full time of the teacher. This leaves the press and seventeen congregations, five of which are in the city, to be cared for by one man.

The health and efficiency of the workers require reinforcements. Tropical conditions are trying at best to white men, but when to these are added the burdens of overwork and long terms of unbroken service, the endurance of the workers is put to just that additional test. We have n't a worker on the field who has not suffered more or less from the effects of overwork, and not one has returned for furlough uninjured.

More workers are required in the interest of economy. A continuous service of twenty-five or thirty years by one trained worker is of more value by far than five periods of six years each by different men who have to be trained, acclimated, and changed. Under the present conditions of overwork, it is not to be expected that any man will grow old on the field.

Civil employees, heads of departments in the Government, and even the army in the Islands work within limits; they have but a two years' term, and work but from eight to ten hours a day. On the contrary, the missionary's term is almost seven years, and his work is constant; there have been instances where the work demanded seventeen hours a day—and received it. It would be far more economic to supply the workers such conditions demand than to replace worn-out men at the end of the few years they are able to stand the strain.

More men are required, too, because we have not covered the ground. The work has grown to such an extent that advancement into new ground is almost entirely dependent upon the efforts of native men. Our native men are fine workers, but they need encouragement

and support, which only the trained man can give them. In Laoag district we are back to the mountains and ready to push up among the wild tribes and across into the great Cagayan Valley, but we have no men for the work. The Vigan workers have for some years been anxious to push up into the Abra and mountain provinces, but they can not do this without more men.

In Manila we have five congregations and four great districts of the city with only one man to give them general attention along with the provincial work. This station alone should have two additional evangelists this year.

The Missionary Task of the Disciples of Christ.

ALVA W. TAYLOR.

Outside of Africa and Tibet, where the Disciples are pioneering and where areas as large as the whole of the United States lie untouched before our missioners, we are responsible, by right of occupation, for more than 30,000 square miles of territory and 27,000,000 souls. Missionary societies generally are committed to-day to the policy of opening new fields rather than planting new stations in territory that is already occupied by other societies. This policy gives us a permanent responsibility for certain areas that surround the stations we have planted. It is these areas around our older stations that are counted in the 30,000 square miles with the 27,000,000 souls above noted. In addition to this, of course, we have our part of the general responsibility to tens of millions that are in territory as yet unoccupied by missionaries. In a recent number, *Men and Missions* estimated that there were 129,000,000 souls for whose evangelization not even the remotest provision has yet been made.

In the 30,000 square miles at the doors of our established stations is a territory almost as large as the State of Indiana, and a population equal to that of ten such States. In Indiana there is one minister to every 400 people and a great host of workers in the churches, while in this foreign field of ours there is only one missionary to every 100,000 people, and we have to count the ministers' wives, the physicians and teachers, and every trained white worker there is, to say nothing of the fact that there is no great host of church workers such as we have at home. At home the hospitals and schools are supplied by the public, but in this foreign field we have to supply them both. Here we have a Christian civilization; out there we have a pagan civilization. Here if every church were to be deserted, the communities about would rebuild them in a few months' time; out there we not only have to build all the churches, but find it impossible to supply chapels and schoolhouses enough. Suppose we had here at home to supply all the ministers and physicians, most of the school teachers, and all the churches and schools for the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Ohio. In other words, suppose we had to supply all the religious, educational, and benevolent institutions for all the New England and Middle States with Ohio added. That is just what our direct missionary task is in the field that is already demarked as ours beyond the seas.

This leaves unconsidered two of the greatest fields in our foreign missionary occupation. Tibet is our newest field, and, so far, it is all our responsibility. It is the remotest of all missionary lands and the only one in which we have been given the inestimable privilege of founding the first church in the history of a nation. Brave Dr. and Mrs. Shelton are on their way there now, and others equally heroic are soon to follow. We

wonder if they will find any remnants of the infant church there after the devastating hand of war has swept the land? It is safe to say old friends will greet them with unspeakable joy, and their ministration will be doubly welcomed now that their loss has been felt. The offer of a good woman to supply the buildings if we will send the workers will dot the land with stations if the challenge is accepted.

Africa is our most fruitful field in way of evangelistic success. There is a great territory that is not only open, it is fairly crying out for the gospel. Missionary investment there to-day bulks larger in immediate returns than in any other place in the world. The open door and quick response lays upon the Disciples a duty that can not wait for answer. It does not require the time or the large sums that the older fields require, and the potency of the conquest may not be so great for the future of world civilization, but it does mean the transformation of centuries of savagery into the beginnings of civilization and the rescue of a million souls.

We can not deny the call to a wider evangelism so long as millions have not heard. But we must not be blinded to the fact that the Christianization of a people is a thing of two dimensions—it must go deep as well as extend widely; we must build upon secure foundations as we go. This is true especially in this 30,000 square miles we are talking about as our delimited field. Evangelism comes first and last, but it does not fulfill the whole obligation. In order to evangelize the largest number in the end we sometimes need to devote much time and energy to schools and other educative agencies in the process of the work. In the educational and social service work of the missionaries we are training the leaders for the wider evangelization, and we are leavening a whole society until all the people are made more accessible.

From all the fields comes the demand for schools. The missionaries almost to a man tell us that in the education of the children and youth is one of the most powerful and far-reaching of evangelizing agencies. In China, where millions wait the coming of the public school, education is our open sesame. In India, now awakening as never before, the illiterate masses must have educated leaders and the rank and file in the churches must have education to a greater degree if the morrow is to be met with a church ready for its opportunity.

Great as is the need for money, even greater is the need for men. If the brotherhood responds to the Men and Millions Movement as we feel confident they will, there is going to be an even greater need of men. Nothing but the best will do. Consecration is the first requisite, but efficiency is the second, and neither is sufficient without the other. It is a big task; it requires leadership of finest quality, for the missionary will become increasingly a leader of the native workers; and it offers an opportunity to make life count that ought to challenge the finest young men and women in our colleges to-day.

Columbia, Mo.

Manner of Love.

W. O. MOORE.

"God so loved the world"—so compassionated the world—had such a deep interest in the world's redemption—"that He gave His only begotten Son that whosoever believeth in Him might not perish, but have eternal life." "God commended His love"—His compassion—"toward us in that while we were yet sinners Christ died for us." "Behold what manner of love the Father hath bestowed upon us that we should be called"—should be constituted—"children of God." The manner of love possessed by some is expressed in words only. Such love avails little. "If a brother or a sister be naked and in lack of daily food, and one of you say unto them, 'Go in peace, be ye warmed and filled;' and yet ye give them not the things needful to the body, what doth it profit?" "Let

us not love in word, neither with the tongue; but in deed and truth."

One should so love his enemies—should so compassionate his enemies—as to redeem them from enmity. That is, he should do his part that reconciliation may be effected.

One may have some interest in the world's redemption, but his manner of love is love in words only. His love brings no relief to those in need. If one has a requisite measure of the spirit of Christ he will have love—have compassion for those without God and without hope. He will so love the non-Christian world as to do what he can to bring it to a knowledge of Christ and to the joys that attend redemption from sin.

Many professed Christians are wanting in disposition to bring the unsaved under the power of God—the gospel. They are not under the power of God only in a limited measure. The gospel does not impel them to do what must be done in India and other regions of the world to bring souls to Christ. When all who constitute the church so love the world—so compassionate the world—as to heed the call, "Go yet into all the world, and preach the gospel to the whole creation," the time will be at hand when the dark places of the world will be illuminated by the light of the gospel and Satan's misleading power will be seen and rendered ineffective.

May the gospel so move upon our hearts as to constrain us to say, We so love the world as to give ourselves to all efforts that are made to extend the gospel with all of its blessed influences into all lands and to every creature!

Indianapolis, Ind.

Thyself and Thy Gift.

CHARLES T. PAUL.

In all his ministry Christ never made an appeal for gifts. His challenge was, "follow me." He asked for lives, knowing that gifts would follow. He sought to make real disciples, sure that hearts attached and surrendered to Him would provide for the advance of his Kingdom. The lesson is plain. It is not sufficient to-day merely to give our money for the cause of Christ. We must first and always give ourselves. A contribution which is not the expression of self-devotion is robbed of its true purpose and power so far as the giver is concerned. It is the consecrated life itself that puts conscience and spiritual vitality into what we give.

Christian young men and women of to-day should have keen ears and obedient hearts to the great missionary call resounding from all lands. Thousands of select additional workers—evangelists, teachers, doctors, and industrial directors—must be speedily sent out if the world is to be evangelized in the next generation. Our own boards are calling for a new legion of one thousand to be ready for service in our home and foreign fields within the next five years. Here is the voice of Christ speaking through the call of the nations. The progress of Christ's Kingdom waits upon the definite commitment of young lives to him and his work. How he longs to honor with divine ambassadorship many who are now looking for a career!

His call may "stir up the eagle's nest" of your family. Thwart not the Master's purpose, O Christian father and mother, if the Master's call to a foreign shore comes to your daughter or your son! Be glad and rejoice at the prospect of an honor which is the envy of angels. While you are praying the Lord of the harvest to "thrust out laborers," ask him graciously to remember your loved one with his summons even to a distant and destitute land! As you pray, "Thy Kingdom come," . . . be prepared to say also, "Go, my child!"

Young man or woman, if you find a holy purpose stirring in your heart to devote yourself to missionary service, yield to it and nurture it. Let your

discipleship cost you something now in self-surrender. That 's the way to make your discipleship precious to you, usable by Christ and valuable to the world. As you hear Christ's word, "Go ye," say to Him, "Here am I, O Lord; send me!"

College of Missions, Indianapolis.

Why a Nation-Wide Canvass for Missions in March, 1914?

J. CAMPBELL WHITE, GENERAL SECRETARY, LAYMEN'S MISSIONARY MOVEMENT.

What has led the leaders of all the Protestant churches of America to plan for a simultaneous canvass for all missions and benevolences next March? And what are some of the results that may reasonably be expected from this great combined effort?

Good Results.

One of the most powerful arguments for the simultaneous canvass on the part of all churches is undoubtedly the marked success that has attended this plan in three different denominations. The first to try out the plan was the United Presbyterian Church. By the simultaneous canvass of that whole body, with 1,000 congregations and 142,000 members, during the month of March, 1912, they made an unprecedented advance of about thirty per cent in a single year in their total missionary receipts, even though they were already at the top of the list of the denominations in their per member gifts to these objects. Of course, they did a great deal of educational work in preparation for their simultaneous canvass. Missionary conferences, lasting through the most of two days, were held at all of the leading centers of the denomination, some sixty conferences in all. There was also ceaseless agitation by the church papers, and a vast amount of literature sent out by a special committee in charge of the campaign. But all of this effort was far more than justified by the splendid results.

Note the Gain.

Briefly summarized, the canvass increased the regular income of the various mission boards of the church from $580,169 in 1912 to $739,452 in 1913, or a gain of $1.12 per member in a single year.

This INCREASE of $1.12 is more than many religious bodies now average as their TOTAL CONTRIBUTION for missionary purposes. But to appreciate fully the achievement, there must be added to the above figures a large amount contributed by their Women's Missionary Society, and bringing up the total of their missionary giving to $853,569 for 1912-13, or an average of $6.11 per member for their entire constituency. The nearest approach to this that has yet been discovered is the Baptist Church of Ontario and Quebec, with 55,000, who this past year gave $220,000 to all missionary purposes, an average of $4 per member. This has been increased from $103,000 since 1908. Very few denominations average over $3 per member, and the Protestant churches of America as a whole only average about $2 per member per year to all missionary purposes.

Helped Other Gifts.

It is also worthy of note that while the United Presbyterian Church added $1.12 per member for missionary purposes, they also added $1.07 per member for other purposes, clearly proving that missionary giving enlarges rather than decreases all other church offerings. The average per member for all purposes in this church is now $20.97, which is the highest we have yet discovered for a whole communion.

Two Other Examples.

The other two communions that made a similar simultaneous canvass in 1913 were the Reformed Church in the United States and the Southern Presbyterian, both of which made unprecedented increases in the amounts subscribed and in the number of churches actually making the canvass. Even during the year of the agitation for this simultaneous canvass, however, the Reformed Church increased its foreign missionary offerings from $107,900 to $146,020, while those of the Southern Presbyterian Church increased from $501,412 to $631,069. This is an increase from $276,263 in 1907, or a gain of 129 per cent in six years. Offerings for home causes increased in about the same proportion.

A Wide Campaign.

In view of the manifest success of the simultaneous canvass plan in these three bodies, it was very natural for the leaders of the Home and Foreign Missionary Boards of America to decide upon carrying the co-operative principle still further and ask the Protestant churches of the whole Nation to register their practical interest in missions during the same month. March was fixed upon as being most acceptable to the majority of the boards involved. Being late in the winter season, it affords time to prepare for such a canvass by thorough educational processes.

Each religious body is doing its best to reach its own constituency through all regular channels, but in addition to this, several hundred interdenominational missionary conferences are being held. Over twenty teams of speakers have been organized, making it possible to hold twenty or more conferences in different cities simultaneously for at least a part of the season. All of these conferences aim to present the conditions and needs both at home and abroad which call for a great missionary advance. They also show clearly the great advantages of proper missionary education and of the organized personal canvass for subscriptions. There are about twenty-three millions of Protestant church members in America. To get them to act together, and to act simultaneously, on anything is a great undertaking. But the responses coming in from many parts of the country indicate general interest and sympathy on the part of pastors and other church leaders in this united missionary campaign.

Comprehension and Sympathy.

At the present time about forty million dollars annually are being contributed by American churches to home and foreign missionary work of all kinds, over sixty per cent of this amount being for mission work at home. By this simultaneous canvass it is hoped that some millions of dollars annually will be added to the income of the various missionary agencies of the churches. It is also perfectly evident that the churches can all do their best work by close co-operation, rather than in isolation from each other. "Comprehension is half way to sympathy," and it comes only by contact.

There is in reality a great fundamental spiritual unity among all Protestant churches, which is only revealed as these bodies act jointly in a great common enterprise.

Operating on Patients in a Cook-House, Africa.

W. R. HOLDER.

At last our new cook-house was near enough to completion for us to turn to the relief of the men who had been waiting long and patiently for the busy mission doctor. Dr. Jaggard laid down his hammer and saw to take up his knife and hemostats. We placed the table in the open cook-room, under a palm roof, and he began his work, while I had my first experience at administering an anesthetic. Doctor was assisted by his medicine boy and some workmen, but had to make occasional unjust demands on Mrs. Jaggard. The first man up was Imbembele (Little Mosquito), who had suffered for many years with an enor-

mous elephantiasis tumor of the scrotum. He passed under the influence of the chloroform nicely and only caused the slightest uneasiness. The doctor worked fast and surely, handling the knife even more skillfully than he does the saw and chisel. In two hours he had removed the elephantiasis, which weighed twenty-seven kilos on a pair of French scales, the equivalent of fifty-nine and two-fifths pounds, and sewed up the place in a remarkable way. The patient was conscious as he was removed from the table; the poor man's joy seemed almost unbounded, for he expected to be up and gone immediately. But now he faces his days of confinement with due patience and great joy that he is free from his affliction. The next morning Ifombola was placed on the table to be relieved of the same kind of a burden. From the first he was uncertain and irregular, he bled excessively, and the suspension was a mass of cords and blood vessels, which forced the doctor to go slow and work under great difficulties. At one time the man sank rapidly from loss of blood, and it took several minutes of artificial respiration to revive him. Doctor had to finish the operation in a hurry, as he deemed it unsafe to keep the man down longer. He soon awoke and asked eagerly if he would live, and being told that he would, smilingly closed his eyes in a contented sleep. These men, for want of better accommodations, are now lying within six inches of the dirt floor in a mud house with every chance of serious infection. A doctor who with this equipment saves such a percentage of his patients proves his faith in the Great Physician and his worthiness of the best his profession affords. Out of twenty-five major operations in Africa, Dr. Jaggard has only lost one, and that was an emergency case of hernia that had been strangulated for three days. The patient was in a dying condition when placed on the table. To those who know the circumstances of these operations they are a potent proof that the Master is still healing the nations. To the natives these triumphs of Christian science are a surety of the efficiency of the Great Healer and are unrivaled as winners of souls. Although we can not say of these what Christ said in John 9:3, that neither these nor their parents have sinned, yet we can finish the verse and say that these things are that the works of God may be manifested in them. When will the force of sub-healers be adequate to the needs?

Monieka, Africa.

Effect on the Local Church.

W. G. ELDRED.

Missions stimulate the local church and develop its workers. When we consider the activities of the church with the view of finding out how much of our service is given to missionary propaganda, it is really surprising. The desire to carry on mission work is responsible for calling into existence all our societies. What would our churches be to-day without these agencies? Besides these organizations and the work they are making possible in the world's needy fields, we must remember that we are developing leaders in the congregation, which otherwise would never be known.

But perhaps the most striking effect is the enlarging of the church's vision. The non-missionary church and the non-missionary man are in the same condition as the scribes and Pharisees. "Seeing they see not." Christ and His disciples were at Jacob's well. The disciples saw some things, many of them were things to minister to their own needs. But they did not see what Christ wanted them to see—the world's need. So He called their attention to it, saying, "Lift up your eyes and look on the fields that they are white already unto harvest." He wanted them to use their minds, to see in those despised Samaritans a spiritual harvest waiting for reapers.

This vision is what the churches to-day need. God never intended that any church should exist just to run its own

machinery. His plan is twofold: to build itself up, and to save the lost; to make itself strong that it may do more for the world's redemption. Some churches are trying only to minister to their own development. They are attempting the impossible. They are disregarding the plan of God.

Churches among us that are active in missions are the growing churches; those that are closing their eyes on the white fields are the churches that are standing still or going backward. These need to go and learn the meaning of the Scripture, "There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet but tendeth only to want." "The liberal soul shall be made fat; he that watereth shall be watered also himself." The church that tries to do most for those outside itself will do most for its own growth.

One of the effects, therefore, of the enlarging of the vision through missionary endeavor will be the deepening of the spirituality of the congregation. A church can not be really spiritually-minded and ignore missions. The church that shuts up its compassion from the world loses the love of God from its heart and dies of spiritual starvation.

Carlisle, Ky.

A Compelling Passion.

WM. F. ROTHENBURGER.

Humanly speaking, the strength of Jesus' power among men was His passion for their salvation. This was evident at every turn of the way; every public utterance was pregnant with it; His

dream by night and by day was that all men should become His disciples. On that memorable Tuesday evening as He looked back over the city whose temple was red with the beauty of a sunset glow, He exclaimed, "O Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not!" This was the unveiling of His heart to His disciples; it was a pathetic lamentation over a passion yet unsatisfied. Called hence to be with His Father with but a few disciples to leave behind; with many disappointments, and with His task incomplete, His faith in His mission and His passion for men emboldened Him to charge His immediate followers and us to carry the tidings into all the world.

What a faith! What a passion! Both are our inheritance from the Christ; they are the twin secrets of our greatest power. Like Jesus, if the church fails to accomplish her task in the short time she allots herself, her faith and her passion must be unabated. Like Jesus, she must pass them on to the next generation. Indeed, each generation must be reached, and by the church of its own time. The task will be ever before us until time shall be no more.

As in no other age the church is tempted to play a thousand other rôles. Many of them are most worthy. Indeed, they are fruits which hang like ripe grapes of Eschol upon vines whose roots are buried deep in the heart of the church. But she must remember that her chief task is to care well for the roots and the vines, that the time may never come when the fruit will have an un-

certain flavor. With Paul, she must say, "I am determined to know nothing among you save Jesus Christ and Him crucified." This must be her ruling passion whether she plan her campaign in the shadows of her own spires at home or in the shadows of a heathen dome abroad. Indeed, the nature of her ambitions at home will govern her work abroad; if her passion is for great numbers only, her vision will be like the moon at the coming of every month—faint and partial; but if her passion is to redeem men and women from worldliness and selfishness to lives of service and sacrifice, her vision will be like the evening sun as it steals away behind the Western horizon—full and large, painting a thousand floating clouds with a glow that stirs the soul. A faith that will make us exclaim with the statesman-prophet, the Grand Old Man of England, "Our only hope for the race is in bringing men in contact with the gospel," is of first importance. A knowledge of the unchristianized multitudes is a close second. These will unite to create the passion of Jesus in our own souls. Such a passion will make the raising of three millions an easy task; such a passion, resulting in a greater liberality among us at home, will be easily met with the thousand sought-for voices to exclaim, "Here am I, send me."

God give us such faith; give us such knowledge; give us such a passion, that we may accomplish the task.

Cleveland, O.

Foreign Missions a Constructive Interpretation of Christian Principles.*

ROBERT E. SPEER.

Foreign missions embody the perpetuated spirit of the incarnation. They represent the voluntary surrender of privilege in the interest of purely unselfish service. Those who labor in the missionary enterprise are not salaried, they are merely sustained. There is neither employment nor wage. There is simply life given for work. And no motive of gain or interest attaches to the work. It can be shown undoubtedly that Christian missions produce peace and create trade and advance prosperity. All this is the world's gain, but it does not accrue as payment to the man who produces it, and no missionaries go out because it can be shown that their work is full of material blessing to mankind and is economically and politically profitable to the nations from which they go. If such motives ever found their way into the movement they would be its death. Even the legitimate considerations of patriotism which support so much of our appeal for the work of the church at home do not enter here. The enterprise is itself only when it is absolutely unselfish, when with no weapon but love, and no purpose except the purpose of doing good and giving life, with no agency except the truth, with no conception of interest or of return or of glory or of pride, it goes forth to meet men as naked and unaccoutred in their need as it is in its supply. Doubtless often the pure ideal of the missionary effort has been clouded. It has taken other tools and implements into its hands, and has still produced results. Nevertheless its best fruitage has come from its purest fidelity to a principle of utterly unselfish love and unaccessoried truth. But each age misreads history or forgets it under the allurements of its own temptations, and we constantly need to be reminded to quote Macaulay's words in the Edinburgh *Review*, "that falsehood, though no match for truth alone, has often been found more than a match for truth and power together," and that the temptation of our Lord was a temptation to use His unprecedented and unequaled resources to achieve good ends by means unequal in goodness, to

*Extracts from an article appearing in the October number of the *Constructive Quarterly*.

mingle interest with self-forgetfulness, to build a golden kingdom on foundations of clay.

No words can speak Christ to men as words can speak Him when pictured also in deeds. Many of the non-Christian peoples are kindergarten peoples and need to be taught by object lessons. Acts must put content into words for them. The love of Christ must be interpreted to them by the vision of a man in whom Christ is loving them.

But universal charity is not the aim of the foreign missionary movement. It can not heal or feed the world any more than it can educate it, and it is not its business to try to do so. All that the church is giving or would need to give to discharge its distinctive foreign mission work would not suffice to meet the physical sufferings of the Yangtse Valley or to educate Bengal. Foreign missions attempt as much of such work as is necessary to get more of it done. Foreign missions can not do it all, but they do what they do in order that other agencies may do all that ought to be done. In part, foreign missions seeks to raise up an indigenous church which will do more than foreign missions could do, but in larger part still, foreign missions look forward to such a Christianization of the State as will accomplish through it all that can be accomplished by organized human effort. Is not the method of foreign missions the indication of the rational policy for the church at home? It is the business of the church to create ideals, to blaze trails, to generate power, to maintain purpose, and until a Christian State has been developed, to do all the actual work of social as well as individual redemption that can be done. But when and as such a State is developed, it will be the work, because it will be the nature, of that State to establish all righteousness.

Foreign missions know of no impossibilities. The pioneers going out alone were more ludicrous than David with his little sling against Goliath. For they wrestle not with flesh and blood. But they had the faith which the Lord invited, the faith which can remove mountains and to which nothing is impossible. If ever the world was warranted in ridiculing a movement for the disparity of its means and aims, for its worldly impotence, for its illusions of faith, for its innocence, for its childlike magnitudes of ambition, it was warranted when Carey and queer John Thomas set forth for India. But these are the very lessons which we need to learn to-day, that there is no impossible duty, that nothing that is right and good should be left uncared for, that all that Christ saw in humanity is there, even its recoverableness from all its waste and sin.

This is what foreign missions mean to us. They teach the miracle of endless possibility in the world. They have been the miracle of an ever new possibility in the church.

R. Ray Eldred.

PIONEER, MISSIONARY AND PASTOR.

A. F. HENSEY.

It is sad to-night at Longa, on the Bosira. For I sit within the brick walls builded by Ray Eldred, and he sleeps far away on the banks of the Lokolo.

Few more beautiful homes are there on the Upper Congo—and none sadder. From the time when, eleven years ago, Bro. Eldred brought his bride to this land of the Congo, he had always planned on building for her a home which should be just to suit her. Hindered by sickness and itineration and toils many, nearly ten years passed by before he could start this home. And then—two weeks before the home was near enough completed so that they could move into it—Mrs. Eldred fell asleep in Jesus.

And so to-night, as I sit at his table and see all about the familiar objects of their home, and know that no more on earth our hands shall clasp, my heart is very, very heavy. But I must be in some way lifted above this depression,

for the morrow is the Lord's Day, and I must somehow keep back my own tears while I speak to the little church here of all that our leader's life meant to them and to us.

The deacons of that church have just been with me, lingering long as they talked in low tones of the life and passing of their teacher. Among many other things, they told me of his parting with the church here. During the days when Bro. Eldred was making his preparations for the voyage on which he laid down his life, there had been an unusual amount of trouble and bitterness in this church, so recently out of heathenism. This so saddened the heart of their missionary that when, on the morning of July 28th, he and Bro. Hobgood were ready to go, he seemed "bound in the Spirit." Therefore he called the church together and admonished them with many tears, concluding by saying: "I am going away on a ten weeks' journey, and I am not as strong as I used to be. I do not know whether or not we will meet again on earth. Take good care of the church of Jesus Christ." Then, like Paul at Miletus, he prayed for them all, and turned away into the forest, leaving them sorrowing most of all for his parting words.

Sad are the members of the church that their beloved teacher is dead; sad also are they that he is buried far away from them and the grave of Mrs. Eldred; sad, O how sad, that their great teacher had to be buried in bamboo mats—he who of all the white men of the mission had been for ten years the most active and skillful in getting out boards from the forest! In this country only the great chiefs are buried in wooden coffins, so over and over again I heard them say to one another, "We know we could not bring him back again, even if we gave all we have, but if we could only have had the privilege of making him a coffin!"

Some day the inner history of the winning of the Congo will be written—if not here, in the books to be opened at the last day—and when that history be read, the earnest, simple deeds of Ray Eldred will be appreciated. Aye, and you need not wait till then to read of some of them, if you but turn to the eleventh chapter of Second Corinthians and realize that these words are not figures of speech, but records of facts as real in his life as they were in Paul's: "In labors more abundantly . . . thrice beaten with rods . . . suffered shipwreck . . . in journeyings often, in perils of rivers . . . in perils in the wilderness, in perils in the sea . . . in labor and travail, in watchings often, in hunger and thirst . . . anxiety for all the churches."

And I wonder if his passing was not just as he would himself have chosen? To fall far beyond the loneliest picket, on his way to a village which had never heard the good news—that was just the way of entering the Glory Land that suited this hardy soldier of Jesus Christ!

To us younger men he was as Paul was to Timothy and Mark and Titus. To his kindly advice and help we owe more than words can tell.

But it grows late, so I close with these words to our comrade, which I found marked in one of his books:

"Until the shadows from this earth are cast;
Until He gathers in His sheaves at last;
Until the twilight gloom be overpast—
Good night! Good night! Good night!"

God's Promise and Oath.

ARCHIBALD MC LEAN.

As I live, saith the Lord, to Me every knee shall bow, and every tongue shall confess to God." (Rom. 14: 11.) The phrase "As I live" is God's oath. The writer is quoting from the prophecy of Isaiah, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By Myself have I sworn, the word has gone forth from My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear." Every

knee shall bow in submission and homage; every tongue shall swear eternal allegiance to the King eternal, immortal, invisible; the only God. There is a similar passage in Genesis. "By Myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the families of the earth be blessed."

The author of the Epistle to the Hebrews referred to the promise to Abraham and to its confirmation by an oath in these words, "For when God made promise to Abraham, since He could swear by none greater, He swear by Himself, saying, 'Surely, blessing I will bless thee, and multiplying I will multiply thee.'" The promise that in him and in his seed all the families of the earth should be blessed was given to Abraham when he was told to get out of his country, and from his kindred, and from his father's house, and go out into a land that the Lord would show him. It was some years later, when Abraham offered up Isaac, that the Most High God swore by Himself that this promise would be fulfilled.

The writer of Hebrews states that in every dispute among men the oath is final for confirmation, and adds the significant sentence, "Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of His counsel, interposed with an oath; that by two immutable things, in which it was impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us, which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us." The two immutable things which constitute the ground of our encouragement are the promise of God, and that promise confirmed by an oath. It would seem that the promise alone is sufficient, seeing that our God can not deny Himself; but He accommodates Himself to our weakness, and after the manner of men makes oath that the promise will be completely and gloriously realized. He is determined to leave no excuse for doubt or fear as to the accomplishment of His gracious and eternal purpose.

The promise of redemption through Christ runs like a thread of gold through the Old Testament and the New. "Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it." Again, "For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." The psalmist represents the Father as saying to the Son, "Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession." The kings of the earth and the rulers may take counsel together to prevent this. They may say, "Let us break their bonds asunder, and cast away their cords from us." He that sits in the heavens will laugh: the Lord will have them in derision. He will set His King upon His holy hill of Zion. He will break down all opposers with a rod of iron; He will dash them in pieces like a potter's vessel. In blessing his sons before his death, Jacob said, "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." Daniel said: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and He came even unto the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed."

To the aged Simeon it was revealed by the Holy Spirit that he should not see

death till he had seen the Lord's Christ. When he took the Holy Child in his arms he spoke of Him as the salvation which God had prepared before the face of all peoples; "a light for revelation to the Gentiles, and the glory of Thy people Israel." Our Lord said, "And the gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Again, "And other sheep I have, which are not of this fold: them also must I bring, and they shall hear My voice; and they shall become one flock, one Shepherd." In His last charge to His disciples He said: "All authority has been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Luke reports Him as saying, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations." A few moments before His ascension to the Father He said to the men that He had chosen and educated and ordained: "It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Our Lord gave Himself a ransom for all; He tasted death for every man.

On Patmos, John saw another angel flying in mid-heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people. He saw a great multitude, which no man could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and he heard them cry with a great voice, saying, "Salvation unto our God who sitteth on the throne, and unto the Lamb." He heard great voices in heaven, and they said, "The kingdom of the world is become *the Kingdom* of our Lord, and His Christ: and He shall reign for ever and ever." He heard also as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, "Hallelujah: for the Lord our God the Almighty reigneth." Every plant which He has not planted has been rooted up. Every enemy has been made the footstool of His feet. Every idol has been abolished, and every pagan temple has been changed into a house of worship. The work of redemption is finished, and the will of God is being done, "as in heaven, so on earth." The universe is vocal with His praise.

This exceeding great and precious promise is confirmed with an oath. God has sworn by Himself that to Him every knee shall bow in adoration, and every tongue shall swear fealty. He wishes that every one who is engaged in His work should know assuredly that his labor is not in vain in the Lord. He wants us to have in our souls the instinct of victory. He can not deny Himself; His oath and covenant are sure.

In the first century of our era the church needed all the encouragement it could receive; it needed the promise and the oath to sustain it in the face of the opposition it encountered. We know how the forces of the Roman Empire were arrayed against the truth of the gospel. We know that Christianity was spoken of as a detestable superstition. We know how, in the event of any national calamity, the cry was, "Christians to the lions." We know how the followers of Christ were denounced as "tanners and tailors and silly women." It is different now. "The nations that have accepted the Christian faith hold in their hands the civilization and the practical sovereignty of the globe." "The art, the literature, the systematized industry, invention and commerce—in one word, the power of the world—are almost wholly Christian." We know that three centuries ago 7 per cent of the world's surface was controlled by Chris-

tian powers, and now 82 per cent. We know the marvelous changes that have taken place in India, in Japan, in China, in Korea, in Siam, in Persia, in Turkey, and Africa in recent years, and the bearing these changes have on the Christianization of those lands. We know the churches and schools and orphanages are being opened in all the non-Christian lands of the earth. The Scripture is being progressively fulfilled, "The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up."

And yet much land remains to be possessed. Two-thirds of the race are without the gospel of the glory of the blessed God. Mohammedanism and Hinduism and Buddhism have hardly been touched. Not only so, but these faiths are on the defensive. They are borrowing from the church weapons with which to defend themselves against its attacks. Mohammedanism and Hinduism are not content with holding their ground; they are seeking to lengthen their cords and to strengthen their stakes.

There is no occasion for losing heart or hope. We have the promise and the oath of our God that all kings shall fall down before Him, and that all nations shall serve Him. Christianity is the one absolute and universal religion. It must fill the earth as the waters fill the sea. What is needed now is that we refresh our hearts with the assurance of God's presence and power, and send out workers wherever workers are needed, and equip them, so that they may labor under the most favorable auspices and accomplish most for Him whose they are and whom they serve.

OUR MISSIONARY PULPIT.

SERMON OUTLINES.

THE HERALD OF A PASSION.

J. J. CASTLEBERRY.

Romans 1: 14-16.

INTRODUCTION.—Observe two words in the theme: "Herald," meaning "a messenger;" and "Passion," signifying "love on fire."

Now Paul was "the herald of a passion," *i. e.*, a messenger of God on fire with love.

I. HIS SENSE OF OBLIGATION—
"I am debotor."

1. *Debt is of three kinds:*
   a. Transaction.
   b. Gratitude.
   c. Privilege.
2. *Certainly Paul's indebetedness here was not—*
   a. Of transaction—no commerce had passed between him and them.
   b. Or of gratitude—he had received nothing from them.
   c. But of privilege—of light to darkness, strength to weakness, truth to error.

II. HIS CONSECRATION OF PURPOSE—
"As much as in me is."

1. *Paul gave the full measure of his powers to God—he laid everything upon the altar.*
   a. Body.
   b. Mind.
   c. Labor.

III. HIS RELIANCE ON THE GOSPEL AS THE GREAT DYNAMIC IN REDEMPTION—
"I am ready to preach the gospel to you . . . also."

1. *In the divineness of its origin*—"the gospel of *Christ*."
2. *In the glory of its mission*—"unto *salvation*."
3. *In the universality of its vision*—"to *every one* that believeth."

CONCLUSION.—As Christ's heralds, "on fire with love," let us "remember those in bonds as bound with them," and bear to them the evangel of a great Redeemer and His power to save.

Mayfield, Ky.

CHRIST OUR PASSOVER.

M. G. BUCKNER.

AN ARGUMENT FOR THE MARCH OFFERING.

The security of the blood-stained doorpost was Israel's opportunity for communion and fellowship in the Feast of the Passover Lamb.

The experience of fire *must* be upon the lamb, and the unleaven bread and bitter herbs *must* be in that feast. Why is the Holy Spirit so particular about these instructions? Why must the lamb be roasted with fire and not boiled, or raw? Why must it be eaten with bitter herbs and unleavened bread? These things were surely written for us.

Paul says that Christ is our Passover. Then every church is a group of families worshiping behind a door stained with His blood. He is the whole Burnt-offering around which we gather in solemn assembly. Is the taste of the fire of His sacrifice in our mouths, and the smell of His burning in our nostrils? Is the leaven of truth and sincerity there, and the bitter memories?

Then surely His dying shall not go unanswered.

Owensbooro,, Ky.

FOUR STRONG ARGUMENTS.

H. R. FORD.

Doubtless at no time in the history of the Disciples of Christ has the call been so urgent for an advance in the work of foreign missions as NOW.

A large and much increased March Offering is imperative. Why?

First: Because of our ESSENTIAL DUTY. The "Go ye" of our Lord is the same yesterday, to-day, and forever. It should rest upon each of us with the weight of a mighty responsibility to our King.

Second: Because of our ESSENTIAL MOTIVE—UNION. The foreign field is hastening the fulfillment of our Savior's intercessory prayer. By that way union is coming. "Westward the course of empire [Christian union] takes its way."

Third: Because of our ESSENTIAL CRISIS. Already we are a world power. God has hastened our day for world-wide conquest. Thousands of men and women have been won to the plea of Christ through us, thousands of dollars have been spent in making the work permanent, and the steadfastness of our noble missionaries—all cry out against retrenchment.

Fourth: Because of our ESSENTIAL OPPORTUNITY. This is the day of "open doors." Opportunity is writ large on the whole map of the foreign field. The millions of the "peoples in darkness" are crying for the Light.

God help us, that when the March Offering time is here we may marshal the millions of God's money from the host of God's men for the ESSENTIAL LIGHT to the dark corners of the earth!

Corsicana, Tex.

THE DELAYED KINGDOM.

J. H. CRAIG.

Text, Judges 5:28, "Why tarry the wheels of his chariot?" The story of the incident of my text is found in Judges 4:17-21. The interrogatory remark is made by the mother of Sisera, as with impatience she is earnestly solicitous regarding her son, who is a general in the Canaanitish army, and has been killed by Jael, the wife of Heber.

The mother, not having heard of the killing of her son, is seen looking out of the window, wondering why he so long delays his coming. The story is suggestive of the delayed coming of the Kingdom of our Lord in the regions beyond. Why this delay? Why is the church so slow? Why are the gospel wheels retarded?

I. *The coming Kingdom is not delayed* because of antagonism to missionary propaganda.

(a) The safety of the missionary is assured.

(b) An open mind is everywhere apparent, as seen in the general awakening in all lands.

II. *The coming Kingdom is not delayed* because of closed doors.

(a) All fields are accessible.

(b) Modern explorations, the piercing of the dark places of the earth with railroads, steamship lines, etc., have forever removed all obstacles.

III. *The coming Kingdom is not delayed* because of insufficient means.

(a) The wealth of the earth is in the hands of the nations responsible for the spreading of the gospel of our Lord.

(b) The church herself is rich in money, efficiency, and equipment.

THE PROBLEM.

The real factor in the problem is lack of faith, of vital interest, and of consecration.

(a) Only a fraction of the church are interested in *giving* to missions.

(b) Only a segment of the whole church are on their knees *praying* for missions.

(c) Only a small proportion of the church *see* the world field as Christ looked upon it. (Matt. 9: 35-38.)

THE SOLUTION OF THE PROBLEM.

(a) Utter abandonment of everything that would seek to deflect the energies of the church from the main issue.

(b) A return, speedily, to the temper of apostolic heroism. (2 Cor. 8: 1-15.)

(c) An adjustment of the missionary conscience so that the church would be alarmed at any slight indifference to our Lord's commission. (Matt. 28: 19, 20.)

Troy, N. Y.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

M. B. Madden says there is a good interest at Osaka, Japan.

The missionaries in Manila, P. I., report 117 baptisms in two months.

H. C. Saum speaks of nine baptisms in India, and says there will be others soon.

Dr. B. L. Kline, Vigan, P. I., is very much encouraged over the work in the hospital.

J. C. Ogden and family expect to sail from San Francisco, January 22d, for Tibet.

Dr. Jennie V. Fleming has returned to her work in India. She reached Harda, October 27th.

Arrangements have been made to provide a second home for the missionaries at Mungeli, India.

A. F. Hensey, Bolenge, Congo, is asked by the Society to prepare a brief life-sketch of Mr. and Mrs. R. Ray Eldred.

C. P. Hedges reports 178 baptisms at Tumba, Africa. This is where the body of R. Ray Eldred lies buried.

Miss Winifred Brown, who went out from Bonham, Texas, to teach in the Girls' College at Tokyo, Japan, received a most cordial welcome by the missionaries and workers. All are charmed with her.

Dr. W. N. Lemmon, Manila, P. I., says there were 1,000 treatments in one month. There were thirty-four sick in the hospital.

Dr. A. L. Shelton and family and Dr. and Mrs. Hardy are now on their way from Central China to the Tibetan border.

At a recent meeting of the Executive Committee it was decided to send a Commission on Missions to visit Japan and China.

Dr. C. L. Pickett, Laoag, P. I., reports 1,222 treatments in a month. He also reports 1,510 in Sunday-school classes in the province.

Mr. and Mrs. Herbert Smith and Miss Edna V. Eck are on their way to Africa. They sailed from New York on the 11th of December.

Dr. C. C. Drummond and family have reached America on furlough from India. He is feeling better than when he started from that land.

The Foreign Society has appointed Mr. and Mrs. Chas. N. Jarrett, of Morgantown, W. Va., missionaries to Japan. He

is now the successful minister of the church at Morgantown. They will go out September next.

Frank Garrett, our return missionary from Nanking, China, will visit churches in Iowa in company with District Secretary Geo. E. Roberts.

Prof. R. D. McCoy, Takinogawa, Tokyo, Japan, reports a revival the first week after his return to Japan, with eleven baptisms and others expected soon.

W. H. Erskine, Osaka, Japan, keeps up an interesting correspondence with his Living-link church, the Central, Youngstown, Ohio, Wm. D. Ryan, pastor.

Thos. A. Young, one of our new missionaries to Japan, already finds his hands full of many duties. He rejoices in his new service and hopes for larger usefulness as he acquires the language.

Dr. L. P. Jaggard, writing from Monieka, says that a tabernacle completed seats nearly 1,000. He removed a tumor weighing 60 pounds from a patient.

James Ware, Shanghai, China, reports that he is slowly improving in health. This is an agreeable surprise to his friends who knew his dangerous condition.

Miss Kate V. Johnson requests that she be permitted to remain in Japan two years longer before her regular furlough. She has spent twenty-eight years in Japan.

Dr. Kevorkian is going to remain in Turkey during the winter. If he lives until spring he will return to America and spend the remainder of his days at Fresno, Cal.

Letters from the Field.

INDIA.

BRIEFS.

The Missionaries have been alarmed by threatened famine. It is most earnestly hoped there will be plenty of rain and good crops. The workers rejoice that they are to be reinforced with a number of new Missionaries. The new buildings cheer all their hearts.

P. A. Sherman, Bilaspur, India: "It is glorious to have even a little part in the transformation that is going on in India. I may not be able to write books in Hindi or to write commentaries, but God has showed me that there is a work for me to do in India. I want you to pray for me that I may do this work well. You may trust me to do my work in every sense of the word—mentally, spiritually, and sympathetically—and I assure you I shall strive to use the Hindi language better day by day, in order that I may win men to Christ."

H. C. Saum, Bilaspur, India: "Our winter touring season is opening up auspiciously. I was out several times in September and October for a few days. I reported four baptisms in September. I baptized another October 5th, and four others at Sawatal, one of our out-stations, on October 25th. There will be others there before long. I was out with one evangelist day before yesterday in three villages, in two of which are Christians. We had a very encouraging day in one village, and have several inquirers there. We have some inquirers here and there. We are making a special effort to follow up all interested persons, and I anticipate good results from this. Our men are now in camp, and I, with one man here, will go out to-morrow morning for a short time."

George W. Brown, Jubbulpore, India: "The rain stopped a month too soon in our part of India, and in many places there will be acute distress, if not famine. Mr. Grainger is going to have a hard time holding the Christians together in Mungeli, unless he can find some way of giving employment to the poorer ones. There the crops have quite failed. I do not know just what the situation is in Bilaspur, but think it is a little better. We had our first burglar experience the other night. The man entered the house about 4 A. M. He succeeded in getting two pice, worth one cent, and badly frightening Miss Jackson. He did considerable searching, but ran off after waking Miss Jackson."

W. B. Alexander, Damoh, C. P., India: "I am in camp with Mrs. Alexander and Baby Florence. We are having a fine time. The villagers receive us with much respect and listen attentively. It is more difficult and more expensive to take the family

into camp, but to have the 'mem sahib' and baby along attracts much attention and makes our work much more effective."

Dr. Jennie V. Fleming, Harda, India: "The long voyage is over and we are safe in India at last. We reached Harda, October 27th. I am glad to be here, and the folks are glad to have me, for we are sadly in need of workers. The new hospital building is not yet finished. Mr. Eicher is pushing the work as fast as he can. I am very sorry not to have Dr. Drummond here this winter, but I know it is best for him to go home. It is good to be here and have a part in the work for the Master in India."

INDIA'S GROWING NEED.

H. A. EICHER.

Our need is ever growing. More doors are being opened, and the calls are growing more insistent, and the crisis more intense. One encouraging thing in nearly all the reports this year is the great increase in the number of Christian tracts, Gospels, etc., sold by our evangelists to non-Christians. The people are thinking and are wanting to know the truth. More fields are open than we can enter. The work already on hand is more than we can care for properly. Our responsibility in this time is great. It makes me think many times and study how we can make the short funds go the farthest and accomplish the most possible good. We are trying to cut down on all expenses as much as possible, and trying to get the workers feel that they must help bear the responsibility. And yet I do not wish to over-exalt our responsibility or our mission in this far-away and needy land. It is great, but this you also realize, at least in a measure. So much depends upon us here in the forefront of the work, not only in the preaching of the gospel to non-Christians and the making of them Christians, but also in the training and developing of the Christians. The sense of responsibility grows on me the more I think of it, and the problems and difficulties are such that you at home can not realize. Yet I have lately been brought to think more of your responsibility at home. An old thought has come to me with a new force. Have you ever stopped to think about it in a special manner? It is great, yes, in a sense greater even than ours is here. You have not left your native land for a foreign field; perhaps you could not. It is not where God wants you. You have a *great* work there to do. The problems in America do not seem to be growing less. So much depends upon the preachers, Christian workers, and leaders in the present generation in America. Yours is a twofold responsibility. You have in your hands not only the destiny of your own work and land (and that is great), but also very largely the destiny of *our* work in heathen lands. Without *your* help we are in a measure helpless. Our hands are either tied or upheld, according as *you* decide. Shall we be helpless in the face of great possibilities, or shall we advance and take the land that God has given to us in answer to prayer? God *has given* it. We have not taken it because we could not, even though God has placed it before us with open doors and a request to take it. The doors are open and the invitation is to enter and take possession. Is it ours to say no? Yet we are practically forced to say No by our inability to say Yes. We are held back only by our inability to advance, and that inability is in *your* hands to remove. We are dependent for action upon *your* orders. Shall God's cause wait? Shall His harvest waste? Shall much be lost? Shall we be dumb before the urgent calls to enter the open doors while *you*, the church at home, take your time to wake up lazily from your peaceful slumber on downy couches of ivory and give a few weak orders to advance, when *haste* is required and your most *commanding* orders, your *best* efforts, your *greatest* courage, your *strongest* manhood, and your *real* sacrifice are needed to supply the demands for a worthy advance. The greater responsibility is yours, and the world awaits your response. Our longings, our heart-throbs, our prayers are for you that you may meet the challenge before you. I wish I could make this ring in the ears of the *whole* church till it would awaken to its full responsibility.

A MILANSAR JALSA.

DR. GEORGE E. MILLER.

Last night we had an "Iswe Yatna Milansar Jalsa"—in other words, a Christian Endeavor sociable. For days our Endeavorers had been in a furor of excitement, for we had had nothing of the kind for many a moon. The Program Committee came to me and Mr. Rioch one day to inform us of the part we were supposed to take. Mr. Rioch was to give some story, or rather some axiom, and the teachings it implied. I was to relate a dream (they knew my flighty mind), and—shades of

tortured martyrs!—I was to play my cornet in accompaniment to Mr. Rioch's singing!

"But," said we, "are we to do it all? Where will your work come in?"

"Oh, we have other things," they replied. "Hira Lal is to be the joker, and there will be songs, a play, games, and refreshments." There always are refreshments. The East and the West are of one mind here.

"How," I asked, "am I to give a dream if I can't dream?"

"Make up something, like 'Pilgrim's Progress.'"

"Feed him a pound of meat the night before," suggested Mr. Rioch.

The inevitable subscription paper was brought around; another point in which the East and the West are very similar.

In due time everything was made ready, and last night we had our sociable. We carried over our lamps and our lanterns from the bungalow, and almost succeeded in filling the church with a festal light.

We began with reading, song, and prayer. We impressed upon the minds of our Christians that while we were assembled for play and a social evening, yet we were not to forget the God and the Christ whom, as Endeavorers, we served.

Mr. Rioch sang "It's just like Him" to the cornet. Then came the time for relating my dream. Dream I had none, but I gave them the beautiful little story of "The White Lark," as found in Canton's "Child's Book of Saints." So exquisitely sweet and touching is this little story that I can hardly refrain from telling it here. Then followed Mr. Rioch with a legend of one of Christ's childhood miracles—where He restored life to a dead bird for two little children. These stories strongly appealed to our Christians. They were touched, and their faces showed it.

Next came the fun-making play: and it really was mirth-provoking. A pandit with long, flowing beard was ushered in by four or five others, who were variously dressed and represented his friends. Having seated him upon a mat, they asked, "Pandit ji, can you answer any question?"

"Yes."

"Will you argue with another pandit if we bring him to you?"

"Sure. Bring him on."

In came another pandit, and the people at once compared their beards. The newcomer's beard was shorter, and, of course, he was doomed to defeat. I must confess that at this point my full enjoyment of the farce ended. My knowledge of the language would not permit me to understand the foolish questions and anwsers of the pandits. Suffice it to say that the people were pleased, and when the victorious pandit snatched the beard off the other one, there was great hilarity. I thought that Hira Lal, our hospital assistant, surely must burst asunder with fulminations of laughter.

Next we had games, hunting the ring, questions and answers, charades, conundrums, etc. Last of all the refreshments were served—sweets and pän.

Some villagers were present at first. Three of them sat and sat and sat on into the night. They were looking for a treat. As the evening wore away and ten o'clock came, all but one went home. He stayed to the finish and got what he was after—a case of the late bird getting the worm.

One thing they all got. They saw a social gathering at which not a smutty word was said, not a filthy song was sung. This is a miracle which Christ has performed here in India as great as any He ever performed in Palestine.

AFRICA.

BABULUKUTU BAFE.

H. C. HOBGOOD.

THE ROYAL ELDER.

On our recent trip to a part of the Lotumbe back country Mr. Holder and I met many interesting characters. One of the most interesting of these was Mbembe, formerly chief of eighteen towns, but now named "Chief of the Path" by the Belgian Government. His chieftainship is co-extensive with his previous kingdom, but his power has been reduced manifold. Late in the afternoon, as we rested under some palm-trees in the great town of Becimbola, we heard a loud noise, and, looking down the path, beheld a large crowd approaching. We were informed that this was the great chief Mbembe, coming to honor us with a call. He was accompanied by his official musicians, a quartet with a song leader who sang in a vigorous monotone, and three accompanists who droaned their approval, while a fifth scratched off his happy discord on a hollow, notched bamboo reed. Keeping time

ENGONDO AND WIFE, EKILA.

He turned the wives of his father over to the Mission.

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with this unharmonious melody (?) was a large crowd of men and women dancing with all their might. They were not conspicuous for their splendid dress. In the midst of his braves marched Mbembe, clad in his royal robes, which consisted of a pair of very loosely fitting workman's overalls, with jacket to match, and a cheap sun-helmet. His face was thin and somewhat wrinkled. In his mouth he wore a set of teeth filed to sharp points, and stained a dark-brown through want of much cleansing. But his most noticeable feature were his feet, for he is afflicted with that species of elephantiasis which causes the feet to grow to extremely abnormal size.

ANXIOUS TO LEARN.

After he had seen the pictures, His Majesty informed us that we were to stay in his town another night and show more pictures, so that those who had not seen them that night might have an opportunity to hear the teaching. He also declared that he and others were anxious to learn the gospel and be baptized. As for the other towns we intended to visit, he was chief of them all and would send out orders for all the people to gather at Becimbola. But, knowing that few would obey such orders, we paid little heed to this argument. To his title Chief of the Path he proudly added another, "The White Black Man." He really repeated this with a good deal more relish than his legal title. We assured him of our good will and our appreciation of his rank, but reminded him that the people in the other towns were his children as well as those in Becimbola, and it was fitting that we teach them all. He craved a long visit from us as a tribute to his rank, but his heart is still far away from the love of God. In his petty title, which he himself seeks to magnify by ranking himself with a poor white man, he glories. Oh, when will these deluded souls learn that the only rank worth while is that conferred by the King of kings!

THE GODLY ELDER.

In this same town of Becimbola, Longomo, one of our ordained elders, teaches. He is known throughout Mbembe's path as "Elder of the Church." In striking contrast to the chief is his neatness in personal appearance. And he has chosen the nobility that will abide. He is as highly respected as a chief. He is a man full of the Holy Spirit. In all the towns we visited he zealously proclaimed the gospel. For several years he worked at Bolenge, and he learned well the message of Him whose teaching caused astonishment nineteen hundred years ago, and is no less marvelous after all the centuries. And he loves that message. In most of the towns we visited it was he who first began teaching, and he never spoke trifles. In words of power he showed the people the open heart of the Savior who loves them, and pleaded with them to turn their allegiance to the King of all righteousness. And the people listened to his words, and many who had never before heard the gospel went away wondering about the God of love. Longomo's loyalty to us was marked, and was sincerely appreciated. He strengthened our hearts, and confirmed our faith in the great possibilities of his people. He has found the "Hidden Treasure" and is striving to induce his people to share it with him.

What a contrast in these two elders! the one priding himself in the petty rank chance has allotted him, the other glorifying in the Cross of Christ.

Lotumbe.

FROM LOTUMBE.

C. P. HEDGES.

It seems but yesterday that we came here. We have been rather busy. It really seems good to be back in the work again.

I was away from here nineteen and one half months, and that is too long for one to stay away. I actually felt like a stranger when I came ashore at Bolenge. So many of the people that I had known and had

Young heathen belle at Monieka, Africa.

loved had passed beyond, and then the work had advanced so rapidly that I was a stranger to it. But it was a joy to get back. It won't take me very long to get things going as before.

I am so glad that we stopped for even a brief stay of three months at the College of Missions. For I got something of their fine medical course. I have had to put my nose in my books several times to see what to do. And then sometimes I am doubtful what to do, but the patient does not know it. This morning a man came knocking at my door, and he was crying. He said his wife was about to leave him, that she had a most severe headache, and that her heart was not working right. It was beyond my personal skill to know what to do, so I gave a harmless remedy and she got better.

I am giving here an extract of a letter which Mrs. Hedges wrote to a friend:

"Dear Friend: Shocked to get a letter from here? Well, I want to startle you worse than that. This morning I sat on the porch of our little bungalow for a few minutes' study. A man came, desiring medicine for throat, ear, and headache. Now I have tried studying outside, and here is a man talking a blue streak, and all I can make out is that he has great pain 'eefe' in the gastric regions.

"One evangelist, who had gone out a day's journey, sent a note at noon saying he was very sick; a few hours later a second note told of his death.

"One inquirer who came in from the back country the first week we were here, through a boy's carelessness got lye in his eye. I did not know what to do for an eye—a vinegar solution was the only antidote I knew of—so the poor fellow went home blind. Mr. Hedges and I are alone here; no white neighbors closer than one hundred miles. . . . Mr. Hedges finds himself frequently with his nose in a doctor's book, and I have been guilty of mixing up home remedies—so far without fatalities! We are not in Old China, but one boy here has a marble on his eyeball because his mother tried once to make an escape through his eyeball for the evil spirit that troubled him. I do not know of anywhere on earth that they need you more than they need you here. I have told the other missionaries about you, and they said, 'Write to him, and get him out here at once.' Really, I am sure you would like it. You would be kept busy, but it would be in a yet more satisfying way than the same labor at home.

". . . Dr. Jaggard is now the only doctor here with the Foreign Christian Missionary Society, and we promised the Belgian Government to put a doctor on each station opened. . . . So far as research work and a chance to become famous, Congo presents a good field. . . .

"Really, Dr. ————, I wish you would decide this question in the light of the world's needs as well as the Church's need and apply to the Foreign Christian Missionary Society at once. Don't say you are in any way unfitted for mission work, for I happen to know you. . . .

"Lotumbe is beautiful indeed! It rivals Bolenge, our future home. Palms, bananas, plantains, a beautiful river, and a climate far beyond an Illinois summer. It is just delightful. Eighty-one were baptized here this quarter. We have been here nearly three weeks, and Mr. Hedges has married seventeen couples and baptized twenty-seven people."

CHINA.

SPARKS FROM OUR CHUCHOW ANVIL.

W. REMFRY HUNT.

A new missionary arrived in Chuchow in the home of Mr. and Mrs. Harold A. Baker. He arrived singing. That is normal for Chuchow. His name is James Eugene Baker, and at this writing the little chorister is three days old.

The dedication of the new Chinese Christian church at Woo-ee, one of the out-stations in W. R. Hunt's large evangelistic district, took place recently. Three were baptized. It was followed by a meeting held by the evangelists. The new railroad to Luchowfu will start in this town, and we shall be linked up with our missionaries there by a five hours' distance instead of seven days. The rough places shall be made plain.

The city authorities in Chuchow have given the sanitation of the city into our hands. The Red Cross workers will assist. Christianity is touching bedrock in this town. We are leading the "Good Citizens' League," and gambling, wine-drinking, and polygamy are being looked upon as the indulgences of the lower types. We initiate a new fire brigade, street-cleaning bureau, and the children's park will soon be open to the city. We want to see the City of God coming down into Chuchow, and the day is at hand.

A train crowded with the southern defeated soldiers was making tracks blindly and in haste over the railroad back to Nanking when it came into collision with another train. The accident happened right outside the church at Changbahling, where Mr. David Teachout and myself were recently evangelizing. Woo, the evangelist, had to tear up the linen hymn-sheets to bind up the bleeding wounds. One hundred and five men were killed. Eighty were terribly wounded. At the mission we had some antiseptic washes, and the evangelist worked five hours with several of the Chinese Christians in doing splendid service to the crushed and the dying. Woo wins men to Christ. The monthly meeting of my twelve evangelists was deeply moved as Woo told of the touching scenes as the men lay outside of our church, there, in that wide stretch of hills and wheat-fields, with the Chinese Christians ministering to them.

The country districts are infested with fierce bands of armed brigands. Anarchy and lawlessness reign in the villages. Even the inland cities are in danger. Itinerating is only done with due caution. The believers in the country districts are brave and sturdy men and women. Each house is armed and all moneys sent into the cities. Some of the disciples asked me if *the great tribulation* had commenced. War and revolution have devastated our district.

MAKERS OF THE NEW CHINA.

The interest awakened in March and April in the Mott and Eddy meetings in China has shown encouraging signs of permanency. The reports of the follow-up committee showed on May 31st large numbers of the inquirers enrolled in Bible-classes and many already uniting with Christian churches. Of those who signed cards in Hongkong some 42 have been baptized, and two Bible-study courses have been held.

In Canton, of the 823 men who signed cards, over half have been followed up, and 90 have either been baptized or are preparing for baptism.

In Tsinanfu meetings the number of signed cards was 725, and 278 of these are enrolled in Bible-classes to study the Gospel by Mark. The so-called Independent Chinese Church here has received a gift of over three acres of land for their building from the government.

In Tientsin the student-work has been particularly promising and ripe. Of 545 inquirers 92 per cent (497) have been followed up and 80 per cent (434) are in 54 Bible-classes in government schools, associations, and churches. Those already baptized or in preparation for baptism number 157, and more are coming. The students in the Bible-classes come from 18 different schools, and every one of the higher-grade government schools has now a Bible-class.

Pekin, the capital, is a difficult city to work in on account of its size, lack of sufficient workers, and the distractions found there. Of 738 inquirers, 331 enrolled in Bible-classes. In May the attendance increased to 407, including 22 officials, 43 soldiers, and 14 business men.

In Paotingfu nearly all of the 293 who signed the cards have been looked up, and 233 of them have joined the classes—14 of which are in government schools. Missionaries and Chinese Christians urge the immediate formation of a Y. M. C. A. to carry on the student-work, and a committee of management has been formed, with the postal inspector as chairman.

Another center visited was Wuchang,

GOD'S HAND IN CHUCHOW

W. REMFRY HUNT.

We baptised thirty one in Chuchow yesterday. Impressive service. Over four hundred in Sunday School. All our country churches aflame with the revival spirit. Revolution, rebellion, famine & drought-driven whole populations to prayer. Let the brotherhood bend before God for us. Prayer achieves things. We are spending and being spent in this great and holy cause.

where 235 signed cards as inquirers, and practically all have been visited. Those enrolled in Bible-study number 158, and there are 30 candidates for baptism.

In Nanking, where there were 428 inquirers, there are 168 in Bible-classes at the Y. M. C. A. each Sunday. Shanghai meetings resulted in 611 inquirers, who netted 424 for Bible-study, and up to June 1st, 31 baptized converts.

Fuchau had some remarkable meetings, with 1,530 men enrolled as inquirers. Of these over one-third (562) have joined Bible-classes, 55 have been baptized.

In twelve of the fourteen cities visited, 720 men have already been baptized. In these eleven cities 3,183 have already been enrolled in Bible-study groups.

These results, so far as mere statistics can show them, are significant. Faithful follow-up work has borne good fruit, for which any city might be thankful. Some of the influential Christian leaders of the political, educational, and religious life in China have, no doubt, been "born again" in this campaign. Who can estimate the fruitage from the seed thus planted?—*Spirit of Missions.*

PHILIPPINE ISLANDS.

The report from Manila for the month is as follows: 42 baptized at Infanta Tayabas, making a total of 75 baptized there in the past two months. There were four baptized at Orion Bataan, four at Maragondong Cavite, four at Laguna, and six in Manila—a total of sixty-three baptisms for the month. In the medical work more than 1,000 treatments were given in the same period. There were thirty-four sick in the hospital, and the doctor made forty visits to the homes of the people.

The report from Laoag is as follows: The first half of the month was very stormy and rainy, and as a result very little was accomplished. The evangelists could do little, and the people were in no mood to listen or help. This has been the lightest month, so far as visible results are concerned, that we have thus far this year.

The tabulated results are as follows: Treatments for the month, 1,222; major operations, 2; minor operations, 29; visits to outside towns, 2; in-patients admitted to hospital, 9; baptisms, 9; funerals, 3; marriages, 1; Sunday-school classes reported for the province, 78; pupils in regular attendance, 1,510.

Owing to the activity of the forces set in motion by the efforts of Miss Siegfried, our Sunday-school forces are showing considerable zeal, and are piling up results as well.

Dr. Kline reports for the hospital at Vigan as follows: Patients admitted, 28; operations, 18; medical cases, 298; surgical cases, 385; visits to sick in Vigan, 50; towns visited, 2; chapel services, 182; total treatments, 261.

JAPAN.

CHAUTAUQUA WORK IN JAPAN.

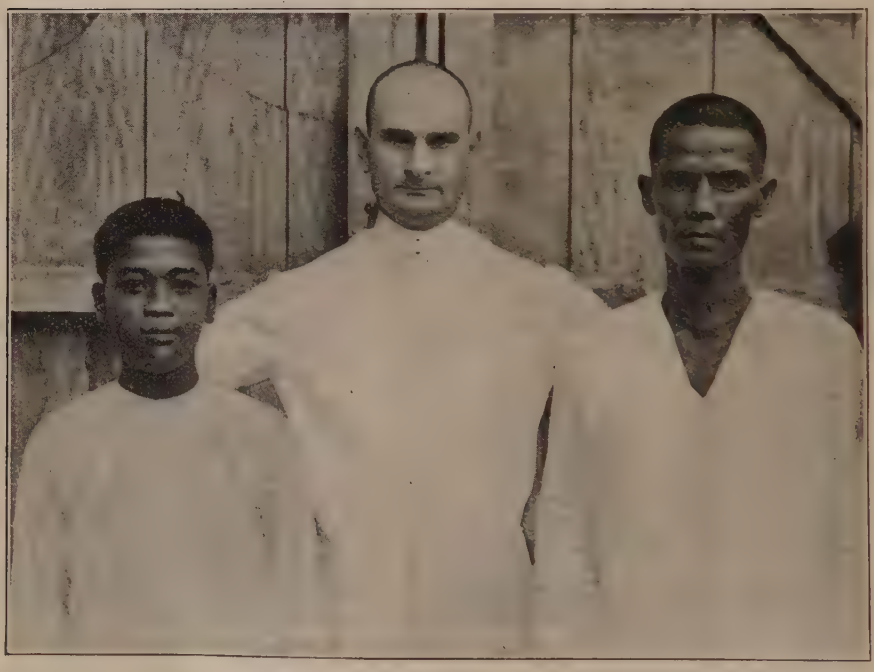
MISS BERTHA CLAWSON.

My friends of the preacher persuasion in America have been writing me of the Chautauqua work they have been doing during the summer months. I, too, have been doing a little of such work recently, though in Japan we do not give it that name. We call it an evangelistic trip into the country districts. It amounts to the same thing, however, for, as I understand it, a Chautauqua is for rest, pleasure, and profit, and an evangelistic trip fills all these demands. To the writer the "rest" part of it consisted in a complete change of environment—getting away from the routine of the school, from committee meetings, away from it all, into the country. We walked, rode on trains, in jinrikisha, on a river boat, and in automobiles, if you please; we slept in all sorts and conditions of Japanese inns, and ate Japanese food almost exclusively; we received calls and made calls in all kinds of weather any time in the day, from 7 A. M. to 11 P. M.; we rarely retired before 11 P. M., and it was more often 12 P. M., and arose at 6.30—and yet it was a glorious rest.

Seeing Old Friends.

The pleasure part of the work was the joy and excitement of traveling through valleys, down rivers, and over mountains at this wonderful season of the year, when all Nature is clothing herself in royal robes of crimson, purple, and gold; the intense satisfaction of having been able to visit all our graduates and other girls who live and work in the north, and a majority of the graduates of the Boys' Bible School; a

Working Force of the Sallie Long Read Memorial Hospital, Laoag, P. I.
This hospital was given by R. A. Long, Kansas City, Mo.



Dr. L. B. Kline, Vigan, P. I.

Here is a picture of Juan Tuscano, who was recently baptized after recovering from an operation in which a large and growing tumor was removed from his lower jaw. Here is also Jasente Agatep, from whom the doctor removed a tumor by Mayo's operation. Dr. Kline is supported by the church at Houston, Texas.

Christian Endeavor Society, Laoag, P. I.

Nurses and Bible-women working in the Sallie Long Read Memorial Hospital, Laoag, P. I.

little peep into the homes of our missionaries in Sendai and Akita, a visit to their work, and the strengthening of past ties of friendship and co-partnership in this service. These and countless other joys made the trip a real pleasure-trip.

Encouraged.

The profit came from both sides, we pray God. We tried to break unto the people the Living Bread. They were hungry, and though our supply was scanty, yet we implored God's blessing upon it, and many ate and were made glad. We recruited students for both the Boys' School and our own. As a result requests are coming in for catalogues and there are four requests for entrance into our Bible-women's Training-school. But the profit came not from our side alone. We were wonderfully strengthened in faith when we saw our girls and boys trained in our own schools, themselves no longer girls and boys, but strong men and women, gathering about them other girls and boys and teaching them the things of God. It made us feel that our lives have not been lived in vain. We were made glad, too, at the faith and faithfulness of many of the older Christians who have been with us "from the beginning." It is true, there were many discouragements and disappointments, but this article does not deal with them. They form a separate chapter. Taking everything into consideration, we think we can say that we have had two weeks of very profitable Chautauqua work for the Orient.

First Graduate.

Haranomachi was our first stop. Here we found the first graduate of our school working all alone. She was married in August. Her husband is in Tokyo finishing his study and preparing a home for them. She joins him in early November. Until then she continues her women's work. She has proven faithful through long years. We reached the town at ten at night, too late for a meeting. We were obliged to leave the next day at 5 A. M. We took her with us to the hotel, and she spent the night with us. We rose early, talked over her work and its problems, and together we prayed God's blessing upon the great field where so little is being done.

At Sendai.

Sendai is a great city and is the home of Brother Robinson and family. After breakfast with them we called a jinrikisha and visited in the homes of our girls until noon. One touching incident we witnessed. In early September death had entered one of these homes and had taken away its joy and pride, one of our third-year High School girls. The home is a very poor one, and we found the mother and the old grandmother at home. Neither of them is a Christian, though through the death of the little girl they are both earnest inquirers. When they saw us they could not keep back the tears. No more could we. The

Christian Church, Sendai.

grandmother, still trying to find consolation in her old religion, had taken the child's study-table, and on it she had placed the brass vase in which was a strip of shaving on which was written the posthumous name given her by the priest after her death. Before this vase incense was burning and candles were lighted. On the table also were the child's schoolbooks, Bible, and hymn-book, her little foreign doll that she particularly prized, and everything that could in any way bring peace to the departed spirit. When we handed in our cards at the door, the grandmother took them to this little altar, bowed before it, and placed the cards on a tray before the urn. We told them of the Christian's hope and begged them to learn about the God who had done so much for their dear one. After a hasty dinner we addressed a women's meeting which meets regularly in Mrs. Robinson's home. The attendance was good, and the people listened gladly. The communion service the next morning was held about two and a half miles out of the city, near a lovely waterfall. It was a sweetly solemn service and was conducted by Pastor Suto, one of the first graduates of Drake College, Tokyo. He has developed into a man of power, and he and his wife, one of Miss Johnson's girls, are doing a great work here. We found here in Sendai one of our graduates of this year's class who is just beginning her work as a Bible-woman. Our visit was a great joy to us.

Great Experience at Akita.

We reached Akita, our first home in Japan, before noon the next day. Such a

welcome! All the workers, missionaries and Japanese, were at the station to meet us. Our missionaries here are Brother McCall and family and Misses Asbury, Armbruster, and Garst. Miss Asbury goes to the work in Sendai some time this month, after having spent many faithful years in Akita. We remembered Mr. and Mrs. Stevens and Henry, and prayed for their return to this work. We were here from Monday noon until Wednesday night, and every minute was full to overflowing. We called in the homes of all the first Christians who were baptized in the days

CHURCH AT AKITA.

of Brother Garst. There are not many of them left now, but their greatest joy consists in remembering the dear first days of their new faith. For her own sake and for her parents' they have taken very closely to their hearts Gretchen Garst, who promises to do a remarkable work among them. The missionaries were all happy and hopeful, and our visit in their homes brought us much good cheer. We spoke before a large women's meeting and a Sunday-school rally. The great event, however, was the farewell to Maki Saito, one of our girls of the class of 1909, who, after having done a remarkable work for five years as Bible-woman, was leaving Akita to go to Sakata, one of the out-stations, to become the bride of Tanaka San, the pastor there, and a graduate of the Boys' school of the class of 1911. Miss Asbury, Taguchi San, and I accompanied her to Sakata. On the way we met Messrs. McCall and Suto, who performed the ceremony. I might tell of many interesting and amusing events that occurred on this trip of nearly two days, when we were taking the little bride to her new home, where she was to be married in the little chapel of which her husband is the pastor. It is enough to say that we were accorded a royal welcome. Sakata is a very long city, in fact a continuation of many villages by the sea. As we entered the city proper a band of Christian young men were awaiting us, as we arrived at 8.30 P. M., tired after a long jinrikisha ride of many miles over very poor roads. These young men delayed not, but sped back with the glad news to the church that the bride had arrived. Then they all came out to meet us, stopped our jinrikishas, and greeted us in true Oriental style. In this second party was the bridegroom's mother. The groom himself we did not see till the following morning, when we went to the chapel to arrange for the ceremony for that night and to perfect all the plans. It was the first Christian wedding ever held in the city, so far as we know, and it was a great event. The church, a little native house, had been garnished and cleaned until it shone. It was decorated with autumn leaves and flowers of all colors. Clashing of colors do not offend us so much in the Orient as it does at home, and we do not always have color schemes in our decorations, but rather mass flowers together as we might find them in the fields—white and red and blue and purple all bunched in together—and one soon learns to know that there are more important things than allowing one's æsthetic tastes to be offended by such trifles. The wedding march was played on a little wheezy baby-organ by Miss Asbury, and it was *not* Mendelssohn's Wedding March, but it served the purpose. The bride was as sweet and dainty as we could wish to see in any land, and our hearts overflowed with joy and gratitude when we realized that she was really our own child. The ceremony was sweetly solemn which joined these two brave, dear lives. Together they face a life of poverty and hardship in this lonely field, but their faith is sweet and strong, and we left them with no fears for the future, because we know *God works with such as they.*

HISTORICAL ASSOCIATION.

Our next point was Tsurugaoka. This is one of the oldest stations. Here Miss Johnson and Miss Harrison and C. E. Garst and family lived and worked for several years, and here Gretchen Garst was born. The city is a great inland city, not greatly changed in the nearly thirty years of our missionary activity save that now,

instead of taking the long rides in jinrikisha to the nearest railway points, private companies have established automobile routes, which greatly shorten the tedium of these long, hard trips. The saving of time is about all that commends them, however, for the roads are so poor that the bumps and joltings are dreadful. In this city is one of our best churches in Japan. We have a good building, one erected in the early days, though moved to a new locality. The pastor is Shirai San, a true man of God, who is doing a noble work. He is a graduate of Drake College in Tokyo. We were gladly received and were worked to the fullest extent of our physical capabilities all the two days and nights we were there. We met here one man who was baptized by Brother Garst twenty-seven years ago. He is still faithful. His daughter is a prospective student for our school. At the hotels, in the town, and among the Christians the names Garst, Johnson, Harrison, and Stevens are household words, and in these later years they love to recall the names Erskine, McCall, Armbruster, and Asbury because of the faithful services they are still rendering. Here we found three fine young women anxious to enter the Bible School. Fine audiences greeted us at every service. Because of its historical association, and because of what is actually being done here now, we were particularly interested in Tsurugaoka. We have one beautiful, strong girl from this city in the Bible School now, who graduates in March.

A Devoted Life.

The next point was Shinjo, a comparatively new station. Here is located Konno San, a man past middle age, who graduated from Drake College this year. He is all alone. We have no church building, and as yet there are no Christians. He lives in the little native home which serves as a chapel. Out of his meager salary he supports a little preaching-place and Sunday-school in another section of the city. With him, as his guest, we found a man from his native town who had come to live with him for a number of days, that he might learn about "the new Way." This man had brought with him his own rice, so that the expense might not be too great. Konno San is establishing the work here on an independent basis. He has gathered about him the best men and women of the city, who, while not Christians, are in full sympathy with him in his work. We were with him but one night. He had sent out printed invitations, and only those invited could attend. About sixty men and women greeted us, among them being the ex-mayor of the city, a member of the local parliament, the best doctor, the president of the primary schools, a teacher in the middle school, with their wives and children and many others. We were greatly pleased. It gave us not only a chance for evangelistic teaching, but also to set forth the interests of Christian education before a really representative body of citizens.

Our next visit was at Yonezawa with Gomi San, another of the graduates of Drake College. He has a promising work established here. It has had many serious disappointments, but is now on the upgrade. Gomi San has a little band of faithful disciples to assist him, and he has a larger group of inquirers. The meeting here was not large, but the interest was fine. A group of five factory girls, who on the day of our arrival had one of their two monthly holidays, met us at the station, followed us to our hotel, and begged us to teach them just a little while before we prepared for the evening service, which we did for over an hour, though we were tired and sleepy and hungry.

In the Home of "John the Baptist."

The next day we stopped off in Fukushima six hours and spent most of the time with Father Kawamura and family. He met us at the station, and after a hasty lunch at a Japanese restaurant he took us at once to a private sewing-school, where the principal, while not a Christian, is very favorable toward the "new way." She kindly invited us to speak before about thirty of her girls and helpers, and it was one of our best and most helpful meetings. After the meeting we had rest and refreshment in the dear home of the Kawamuras. Preparation for the wedding of Shimayo San, the second daughter, who was for five years matron and Bible-teacher in our school, and for the past two years head teacher in the kindergarten established by Mrs. Place, were on, and we found the family all business and excitement. Her marriage to Mr. Nagamatsu, pastor of a Nazareth church in Kyoto, occurred at that place on October 7th. She has been faithful and is deserving of only the best. She has mar-

Mr. Kawamura.

ried well, we are told, and for that we thank God.

HOME AGAIN.

Our last stop was at Shirakawa, our newest out-station from Sendai. The pastor in charge is Ishikawa San, of the class of 1912. He is a splendid young man and loves his work. The field is full of promise, but the difficulties are very great. It poured rain all the while we were there, so we could do but little, but we enjoyed the visit very much.

We took the train in a driving rain at 1.20 A. M., and arrived in Tokyo at 6 A. M. on Saturday morning, October 4th. We were accorded a hearty welcome at the school, and we felt we had spent two of the happiest, most profitable weeks of all our lives in Japan.

SUNDAY-SCHOOL DEPARTMENT

Monthly Missionary Programs for Sunday-Schools.

(To be used in the Sunday-school one Sunday in each month in the opening exercises of the school.)

Last year, beginning in January, the program for the first three months centered around the life of David Livingstone, leading up to the celebration of his centenary in March. This year the theme will be the "New Era in Missions," attention being directed to the work in Asia and China in particular.

JANUARY MISSIONARY PROGRAM.

For the Sunday-school.

HOW THE DIGGING OF A WELL BROKE THE BACKBONE OF HEATHENISM.

(This story should be told, not read. The story-teller should use his own words, adding his personal enthusiasm to the telling. It should be told by some one who can do it well, the Missionary Secretary, Superintendent, or some boy selected for the task. The story should occupy about five minutes.)

Our missionaries who go to heathen countries have to use many means in reaching the people with the gospel. In most lands the native can not read and have very few of the advantages which belong to our Christian country. John G. Paton was the hero-missionary of the New Hebrides Islands in the South Seas. The people were savages, wore very little clothing, and lived in a terrible state of sin.

Mr. Paton had a hard time at first in getting the people to believe that he had a message from God. Finally the water supply ran out on the island because of a lack of rain. The natives had never seen a well. Paton proceeded to dig one, and the digging of this well was really the beginning of the conversion of the people. The only fresh water the natives had ever had was that caught when it rained. On beginning the well, Paton told the chief that he believed God would give them rain from the hole in the ground. When Paton made this statement, great excitement prevailed. The chief and others declared that if Paton's God could bring rain from the hole in the ground, he must be the true God. Finally the missionary, by digging to some depth, found a spring of living water.

The effect upon the people was wonderful. The old chief asked the privilege of preaching a sermon upon the well at the Sunday service. This he did, emphasizing his earnest appeal by excitedly swinging his battle-ax. In the midst of his sermon he cried: "People of Aniwa, the world is turned upside down since the word of Jehovah came to this land. Who ever expected to see rain come up through the earth? From this day I must worship Him who has opened up for us this well and who fills it with rain from below." During the week following his remarkable sermon, great heaps of idols were burned in front of Paton's house. The Christian teaching grew apace, and before many years there was not a heathen left on the island.

Close the five-minute period for the program with a good missionary hymn, and a word of prayer for the missionaries.

THE CHILDREN'S DAY EXERCISE.

In keeping with the theme for the foreign missionary campaign beginning in January, the Children's Day exercise for the first Sunday in June will carry out the idea of the "New Era." The title will be, "Children's Day in Many Lands," and the exercise will consist of simple demonstrations of child worship in Japan and India, culminating in a scene from our mission in Wuhu, China, requiring six characters, and introducing the story of Dr. Susie Rijnhart in Tibet. Her portrait will be presented to every school ordering supplies. We have tried to make the exercise of especial educational value, but it will be bright and entertaining as well.

BOOK NOTICES.

HORIZON OF AMERICAN MISSIONS, by I. N. McCash, M. A., LL. D. (Fleming H. Revell Co.; $1 net.)

Dr. McCash served the brotherhood four years as one of the secretaries of the American Christian Missionary Society. While in that office he enjoyed exceptional advantages for studying American missions. He read much, and traveled in all parts of the country. In this work he has given a thousand interesting and impressive facts about America, its resources, its people, and their religious condition. The facts that he has gathered and the lessons that he has drawn from them will greatly assist any one who has to speak on home missions. Dr. McCash rendered the country a good service in giving this volume to the world.

TOURIST DIRECTORY OF CHRISTIAN WORK IN THE CHIEF CITIES OF THE FAR EAST, INDIA, AND EGYPT.

This Directory was prepared and presented by the Committee on the Religious Needs and Anglo-American Communities on the Foreign Mission Field. This committee has been appointed by the Annual Conference of all the Foreign Mission Boards of the United States and Canada. Its business is to aid the Anglo-American communities in various cities in Asia and South America to maintain regular religious services in English, and to help travelers to see the mission work in the countries to which they go.

There are large communities of British and Americans in many eastern and southern cities, and the best element of these communities feel the supreme importance of maintaining the highest religious and moral tone, and of preserving the best traditions of home. To these ends the regular service of the Christian Church is recognized to be indispensable.

The story of "A Westpointer in the Land of the Mikado" is a volume of personal reminiscences with the rare charm that can be given only by a hand that is moved by both affection and admiration. Mrs. Garst did not merely go along to Japan; she lived all her herobusband lived, and entered so thoroughly into all that was done that she is quite as much a part of it as was he. When one is able to lay one's own life at the feet of another and tell the story of that other's life with all the intimacy of personal experience yet with all the abandon and unselfishness of self-forgetfulness, you can be assured of the fascination of it; for there is no quality in literature so irresistible as the warm, red strain of unconscious self-forgetfulness and the style that reveals a mind lost in the ardency of its theme. It is the story of a great heart that is here told, and the simple revealment of the motives that inspired and the story of the things that happened by the way, both great and small, give to it a readability that keeps you reading until the last page is turned.
—ALVA W. TAYLOR.